LECTURES

UPON

EDUCATION.

1609/4501

A
COURSE
OF
LECTURES:

CONTAINING

REMARKS upon the GOVERNMENT and EDUCATION of CHILDREN,

THOUGHTS upon the preſent PLAN of EDUCATION,

AND

An ESSAY upon ELOCUTION.

As read lately in many parts of England and Scotland.

To which is added,

A SERMON.

BY THE REV. REST KNIPE.

EDINBURGH:
Printed for the AUTHOR.
MDCCLXXXIII.

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A SERMON

BRITISH MUSEUM
15 DEC 27

TO

THE RIGHT HONOURABLE,

THE EARL OF KINTORE,

THE FOLLOWING

COURSE OF LECTURES,

AND

TRACT ON ELOCUTION,

ARE MOST HUMBLY INSCRIBED,

BY

HIS LORDSHIP'S

MOST OBLIGED,

MOST DEVOTED,

AND

MOST HUMBLE SERVANT,

REST KNIPE.

TO

THE RIGHT HONOURABLE

THE EARL OF KINTORE,

THE FOLLOWING

COURSE OF LECTURES,

ON

PRACTICAL AGRICULTURE,

ARE MOST HUMBLY INSCRIBED,

BY

HIS LORDSHIP'S

MOST OBLIGED,

MOST DEVOTED,

AND

MOST HUMBLE SERVANT,

THE AUTHOR.

TO THE PUBLIC.

THE following Courſe conſiſts of five Lectures.

THE firſt four Lectures are upon the Government and Education of Children.

THE laſt Lecture is upon that part of Elocution which more immediately concerns the Junior in life.

I HAVE read and compared the writers, both ancient and modern, who have

have hitherto diſcuſſed the ſubjects; I have accurately noticed their diverſities of ſtyle; I have diligently ſelected the beſt modes of diction; I have carefully endeavoured to ſeparate truth from error, by a rigorous examination; and have familiarized every ſentiment and argument, by long meditation, and habits of attentive practice, in the management of twelve children of my own, and many others committed to my care, in the courſe of ſixteen years paſt.

REST KNIPE.

LEC-

LECTURE I.

ΓΕΩΛΠΒΙ

LECTURE I.

THE GOVERNMENT OF CHILDREN, OR THE NECESSITY OF PARENTAL AUTHORITY AND FILIAL OBEDIENCE FROM THE EARLIEST PART OF LIFE.

THE baſis of government is authority: without this in vain do we expect any order in our children, or any happineſs in ourſelves. Cities, armies, and kingdoms, are all ſuſtained

by it: and ſo muſt private families be. By authority, I do not mean that ſtern brow, or that baſhaw-like behaviour, which ſavours more of the tyrant than parent. No: I mean a rational, yet abſolute exerciſe of a degree of power, neceſſary to regulate the actions and diſpoſitions of children, until they become wiſe enough to act for themſelves.

As ſome children attain this knowledge ſooner than others, and one child will be able to conduct himſelf better at fifteen, than another at twenty, or even at thirty, there is but one general way of aſcertaining the length of time in which our authority ſhould be exerciſed in its full force; which is that ſettled by the laws of our kingdom, viz. until the age of twenty-one. And if we rightly em-

ploy

ploy this term, ſo critical to children, to their real advantage, authority will become uſeleſs, its terrors will vaniſh, and be abſorbed in the united conſiderations of the parent, the friend, and the companion: in ſhort, our children, well conducted to this age, will take as much pains to make us happy, as we have taken to make them wiſe.

So ſoon as a child diſcovers a diſpoſition to perverſeneſs and ſelf-will, ſo ſoon ſhould it be attended to; much depends upon it. Here perhaps it may be aſked, Should a child be corrected before he can ſpeak? I anſwer, the firſt principle in human nature is ſelf-love; reaſon, the ſecond principle, opens in a gradual way.

When the paſſions of children begin

to

to ſhow themſelves, they ſhould be checked; and as the fear of chaſtiſement is included in ſelf-love, it is eaſy to turn this to their advantage, until reaſon gains ſo much ſtrength as to render it unneceſſary.

No one can abſolutely fix the time, but within the year moſt parents will find it proper to begin; and before half the firſt ſeptenary is paſt, a great deal may be done.

I WOULD earneſtly adviſe parents to begin with the mildeſt methods.—A coarſe clamorous manner of enforcing obedience muſt be avoided, becauſe it is vulgar; and nothing vulgar ſhould be ſeen in the behaviour of parents to their children, becauſe through the eyes and

ears

ears it taints their tender minds: ſtill parents ſhould make their children both ſee and feel the power they have over them.

If a child is paſſionate and wilful, a grave look, or little tap upon the hand, will, without hurting him, ſometimes be ſufficient to convince him that he is doing wrong, and often cure the fault.

A child, in a perverſe mood, throws down his play-things; if they are taken up ever ſo often, they will be thrown down again ſo long as the ſpirit of contradiction laſts. Now, the remedy in this caſe ſhould be, to take away the things, or by a ſerious countenance ſhow you are diſpleaſed; and the child will not only

only be quiet for the preſent, but be leſs prone to do the like another time.

I HAVE ſeen children who could not ſpeak, diſtinguiſh thoſe who were ſpoiling them from thoſe who were not; ſcratching, fighting, and playing the tyrant over all who humoured them, without offering to lift a finger againſt thoſe who did not.

BY all means, let children be played with, and have every proper amuſement; but great care muſt be taken to diſtinguiſh play from miſchief, and innocent freedom from growing perverſeneſs.

THE humours of the infant-child are innumerably various.

ONE

One will not ſleep any where but in the lap: with another there is no peace unleſs he is continually rocked in a cradle: a third will cry when a candle is taken away; and, to ſhow you why he cried, he is quiet the moment it is brought back: a fourth will ſwill tea, or ſome other improper liquor, out of meaſure and time: and a fifth will eat traſh until he can eat nothing elſe, nor even that itſelf.

In ſuch caſes, I would deſire parents to conſider whether their children are acting for themſelves, or they for their children. One grain of judgement will ſet them right; one minute's reflection will ſhew them their error: and when they once ſee it, they muſt reſolve to avoid it for the future.

A GENTLEMAN called ſome time ago upon a friend, and took a family-dinner; when, to his great aſtoniſhment, he ſaw little maſter, not quite a year old, drinking ale. What, ſaid he, do you give the child ale? Oh! Sir, replied his Mamma, he will drink nothing elſe.

Is not the fault of ſuch proceeding very obvious? and is not the remedy as obvious? Parents ſure cannot be ſo blind as not to ſee their childrens health impaired, and their humours ſtrengthened by ſuch indulgence; and all for want of a little reſolution, a gentle correction, or a ſeaſonable reprimand: perhaps only a look, given with an authoritative air, would often have the deſired effect.

CONSTANT

CONSTANT experience proves how wrong, nay, how ineffectual, the oppoſite practice is.

THOSE who give a child every thing which he cries or aſks for, are not a little to be blamed.

MANY improper things are given to a child in order to quiet him. How often is a picture, a book, yea a watch, or ſome valuable article, moſt fooliſhly diſpoſed of through this miſtaken management? But ſurely it is proper, that even amongſt baubles themſelves, the parents, not the child, ſhould have the command; i. e. they ſhould be given, or taken away, at diſcretion; I mean, without paſſion or ill nature on one ſide,

and without clamour or fretfulneſs on the other.

PARENTS ſhould endeavour to convince children of their power over them, by reſtraining their little irregularities, and weakening their paſſions; which they cannot do, without an early attention to their various diſpoſitions and tempers.

ONE child is born with ſweet and mild diſpoſitions; another is more ſanguine, and full of fire; a third has a great deal of acrimony: therefore parents ſhould watch the temper of children, and endeavour to check every evil tendency, every bad diſpoſition, and prevent every exceſs from growing into a habit; nay more, to change the bad humour

humour into a good one; as phyſicians adminiſter medicines to alter the blood and juices.

I AM ſtill ſpeaking of children in the firſt ſeptenary, and am concerned there is ſo much reaſon to ſpeak of the majority of them as being humoured, and therefore humourſome; boys audacious and impudent, under the name of lively and ſpirited; and girls pert and vain, under the name of ſmart and witty.

I AM of opinion, that parents need not trouble themſelves much to reaſon with their children in this ſtage; rather let them firſt conſider what is proper for them to do, or to avoid; then enforce their compliance in ſoft and winning terms; or, if not with a ſmiling countenance,

tenance, at leaſt with a ſmooth brow, and without harſhneſs.

When children attempt to diſobey, let parents ſhow, by a word or look, that they are abſolute: which method ſhould be ſeriouſly adhered to.

Though I have already obſerved, that children have knowledge much ſooner than is commonly imagined, yet at preſent they have no judgement to guide their actions. What they chiefly diſcover to us at this age is cunning; therefore if parents neglect reproof when neceſſary, they will ſoon get the better of them.

A child cries becauſe he is to go to ſchool; ſhall parents, to quiet him, keep him

him at home? By no means. Or a doſe of phyſic is to be taken; ſhall they, becauſe it is unpleaſant, humour the child, and throw it away? No ſurely. There is no other method here but being ſerious; telling him, that he muſt go, he muſt take it, &c. When children thus ſee their parents in earneſt, obedience very ſoon becomes familiar and eaſy.

An unreaſonable compliance with the humours of children is not what parents take it for; they falſely think it tenderneſs and love: but far from it; it is love degenerated into weakneſs and folly.

It is eaſy to ſoften this ſeeming rigour in the behaviour of parents, by addreſſing

addreſſing the child's underſtanding at other intervals.

WHAT more natural and reaſonable, than to ſpeak in ſome ſuch manner as this? "You know, my dear, all good boys do as they are bid. In order to become wiſe, they muſt go to ſchool. Now ſurely you would not be ranked amongſt bad children by being diſobedient. I hope you would not be a blockhead; yet if you do not go to ſchool, and mind your book, you muſt be one."

So with regard to medicines: "Come, my dear, take your doſe; you know you are not well; this is to make you well; I am ſorry you have occaſion to take it; I know it is not pleaſant, but we do not take phyſic for pleaſure; come,

come, prove yourſelf a good child, take it at once."

HERE I would deſire parents to lay down two rules to themſelves:

NEVER to deceive their children, by quibbling down a doſe of phyſic, under a thouſand ſhifts and turns, yea, even manifeſt falſehoods, calling it what it is not. This is wrong; for ſurely thoſe who are to teach them never to be deceitful, cannot but be very unfit perſons to deceive them.

THE next rule is, to avoid the practice of bribes. Children ſhould be taught to know, that their great happineſs is their parents love; therefore the cuſtom of giving them ſugar-plumbs, cakes,

toys, or money, for every thing they take, is moſt certainly wrong. It gives them a fondneſs for improper things; it makes them deſirous of every new bauble; and, above all, it gives them an early mean-ſpiritedneſs, an odious ſelfiſhneſs, a deſire of being paid for every thing they do.

At intermediate times, let parents, by a pleaſing engaging behaviour, convince their children how tenderly they love them. Let them now and then mingle with them in their little plays and ſports, and ſometimes overlook trifles, that they may have more influence in matters of moment.

It has been obſerved, that the firſt impreſſions which children receive are in

in the nurſery; whence it is inferred, that mothers have not only the earlieſt, but the moſt laſting influence over them.

THAT the firſt care of children, and many of the moſt tender offices they require, are the mother's province, is an undoubted truth: but, in forming their manners, the influence of both father and mother ſhould, if poſſible, be equal; at leaſt, it is neceſſary that parents go hand in hand, and not counteract one another in the government of them.

PARENTS muſt be extremely cautious never to differ about the government of children in their hearing; it does incredible miſchief; but, in particular, it alienates them from their duty, and

weakens the parental authority, on one ſide at leaſt, if not on both.

CHILDREN, while young, may be compared to machines; which are, or ſhould be, put in motion, or ſtopped, at the will of others. But here I muſt remark, that until they are able to conduct themſelves, they ſtand in need of good conductors.

CHILDREN have the gift of ſpeech; but to how perverſe a purpoſe, unleſs regulated? Their wit, cunning, or knowledge, often ſerve only to miſlead them, and to ſtrengthen the natural corruption of their will.

WHAT is more common, than for a child to make no anſwer when aſked a queſtion?

queſtion? or what more common, than for another, or perhaps the ſame in a different mood, to tire a whole company with inceſſant prating?

NOTHING can regulate theſe things but the judgement of parents: the whole machine, i. e. the words and actions of children, are to be under their guidance alone. To this end, they muſt ſet out with a reſolution to conquer; and never quit the field of argument until they do.

WHEN a queſtion is aſked a child, no matter by whom, whether by the parents, a viſitor, ſervant, or beggar, it muſt never be ſuffered to go unanſwered; all the rules of breeding and civility demand

demand it, and nothing can excuſe a non-compliance.

On the other hand, when a child has a fluent, voluble tongue, and is diſpoſed to talk out of time and place, and to ſay improper and unbecoming things, it muſt certainly be reſtrained.

But though I urge this, it is not merely becauſe children ſhould ſpeak or be ſilent, do a thing or let it alone, when bid to do it; for, however right or pleaſing all this may be, it is far from being the only motive: no; it is the influence which the oppoſite behaviour will have in future upon children, that muſt be the point in view.

A child accuſtomed not to anſwer when

when ſpoken to, will probably contract a moroſe, or an uncivil habit; another, ſuffered to out-talk every body in the houſe, will be in danger of becoming an impertinent, if not an empty prater; and he who is never refuſed the thing he aſks for, will be but ill prepared to bear diſappointments.

PARENTS, I know, are apt to think nothing of theſe irregularities; but it is inattention to the firſt errors which lays the foundation of vices for life.

HENCE appears the neceſſity of attending to the earlieſt words and actions of children, obſerving the bias they take, and moulding their tender minds, that the firſt dawn of reaſon may be cheriſhed and improved in them.

PARENTS

PARENTS ſhould endeavour to give their children an early and ardent love of truth. In order to this, it is not ſufficient to give them precepts; they muſt have examples too. There is no vice more dangerous, none more odious, than that of lying; yet none more common: and what is ſtranger ſtill, parents themſelves are often the perſons who teach it.

IT is very far from being my deſign, to charge parents with an intention of leading children into this capital error; but to ſhow how it is done, either through want of thought or judgement.

THEY groſsly miſtake their childrens capacity; and from a notion that they know

know nothing, ſay a thouſand improper things in their hearing: and, when they find themſelves obſerved, are obliged to uſe many ſhifts and turns to get rid of their curioſity and importunity.

THE next cauſe is, parents do not make duty their childrens rule of conduct; as, for inſtance, a child ſees ſomething in his father's hand, and aſks, What is that? the father anſwers, Nothing. But why ſo abſurd a reply? Will not the child in return act the ſame part? "Thommy, what have you got in your hand?" Nothing. Again, a child ſees his mother put ſome money, fruit, or ſomething elſe, into her pocket, and immediately aſks for it. She inſtantly replies, ſhe has none. The child taking the conviction of its ſenſes, ſtill

cries for what he has ſeen; until his mother, after repeated denials, in order to pacify him, gives him what he cried for, and ſo proves ſhe has been maintaining a falſehood.

SURELY ſuch behaviour reflects greatly upon the underſtanding or conduct of parents.

CHILDREN ſhould be told their duty without any diſguiſe; and it is certain they may often be won to it by ſoft and gentle means; but falſehoods, prevarications, and quibbling, can never be the way to lead them to it.

PARENTS, beſides animating their children to a love of truth by daily advice, muſt carefully avoid all obſcure ambiguous

ambiguous language in their hearing; all ſigns, nods, or winks, which can anſwer no other end than to perplex their underſtanding, or to raiſe a reſtleſs painful curioſity.

Sir Roger L'Eſtrange tells a ſtory, which I think remarkable for its thorough honeſty. "A man met an acquaintance in the ſtreet: Pray, my friend, ſays he, what have you got under your coat? Why, replies the other, what I have under my coat, I put there on purpoſe that you might not know what it is."

Thus parents, without quibbling or evading, without harſhneſs or ill-nature, need only convince their children that all things are not proper for them to have, or fit for them to know.

THERE is a propenſity in nature which greatly deſerves the attention of parents, i. e. curioſity; and this, when well regulated, may, without impropriety, be called "the gate of knowledge." How lifeleſs, ſpiritleſs, and inſipid, is a child without it? How pleaſing, and how capable of daily improvement, with it? Parents are to cheriſh this propenſity; but in doing ſo, cannot be too circumſpect; becauſe, though curioſity is in its nature a means of improvement, it is too apt to degenerate into impertinence. Theſe are two oppoſite qualities; the one a virtue, the other a vice. Great care ſhould be taken to praiſe and reward the former, and to diſcountenance and puniſh the latter.

PARENTS, beſides the inſtruction and encouragement

encouragement they give to children in this point, ſhould throw them in the way of exerciſing it, and attend to their behaviour when unconſtrained; as, for inſtance, if I never lock up my books, my children will ſuppoſe that they have liberty to read them, unleſs expreſsly forbidden. So likewiſe if I leave letters, or other papers about without reſerve, they will with freedom examine them; if they did not, I ſhould think them incurious: but if they look over my ſhoulder on purpoſe to ſee what I am writing, if they break open a letter, or if they pry into my deſk, becauſe accidentally left open, it will be eaſy for me to determine that they are degenerating into impertinence.

USEFUL curioſity ſhows itſelf by innumerable

numerable inquiries into the various productions of nature and art. Hence inſenſibly ariſes in children a love of knowledge, and a love of labour: hence too they learn to diſtinguiſh the uſeleſs from the uſeful; what they ſhould purſue from what they ſhould avoid.

IMPERTINENCE ſhows itſelf by prying into the affairs of others, employing their thoughts and time about what does not concern them, to the detriment of all within their reach.

HENCE ſprings that neglect of real knowledge which we daily ſee in many, and that crowd of trifles which waſte their time, and tend to hurt others, and do themſelves no good; for in proportion to the time they ſpend in acting wrong,

wrong, ſo much do they loſe of the knowledge how to act right.

But beſides its being ſo detrimental to ſociety, impertinence has ſomething in it ſo mean and hateful, that parents cannot do too much to keep their children free from it.

Parents ſhould encourage a lively chearful diſpoſition; but, if poſſible, quite pure, and unmixed with vice, however diſtant. In order thereto, they ſhould never ſuffer their children, upon any conſideration, to utter an indecent word, or to commit any irregular action; and, in particular, they muſt be careful never to ſay or do any thing in the preſence of children which they ought not to hear or ſee.

THIS caution may ſeem unneceſſary, becauſe all acknowledge how great the force of example is. Yet if we view the conduct of many fathers, we ſhall be obliged to own they ſtand greatly in need of it: For what more common than to hear men ſwear, and utter many indecent expreſſions, before their children? and what more natural than their imitation of them? Which poiſon, once imbibed, cannot eaſily be expelled.

AT the ſame time that parents endeavour to make children obedient to themſelves, they muſt teach them to conſider every one as an individual of ſociety, and give them a deep ſenſe of the neceſſity of good behaviour to all, whatever their circumſtances or condition may be. In every family there are particular

ticular obligations, which children muſt be taught to diſtinguiſh, and reduce to practice.

NEXT to their parents, children owe reſpect and duty to all ſenior relations: to their brothers and ſiſters they owe, not only a tender, but an unalterable affection: and all of more diſtant kin have a claim of reſpect, which cannot be refuſed them. Yet all this is but little, if compared with the univerſal demand which mankind have upon one another.

WE cannot, without injuſtice, deny virtue and merit our eſteem. Old age is venerable; and to refuſe the honours due to it, is a degree of impiety: obligations demand gratitude; misfortunes

call for friendſhip and compaſſion; and even vice and folly demand our pity and concern; nay more, demand our endeavours to remove them.

AMONG the various ſituations in life, that which moſt requires the care and attention of parents is, to teach children a due regard to people in poverty and diſtreſs.

THERE is no great difficulty in giving children a proper and becoming behaviour to their betters and equals; but to perſuade them to maintain a conſiderable degree of reſpect to inferiors, or to thoſe in low circumſtances, is an arduous taſk; ſtill it may and ought to be done.

NOTHING

NOTHING ſo humanizes the ſoul, nothing ſo ſtrongly proves the man, as to ſympathiſe with and relieve the diſtreſſes of our fellow creatures. It is the duty of parents to keep their children from ſpeaking or acting with rudeneſs to the loweſt among mankind; they ſhould never let them divert themſelves with their rags or misfortunes; but, on the contrary, they ſhould ſometimes furniſh them with money, or other things, that the relief they deſign to give the needy may paſs through their hands: and at the ſame time imprint this truth upon their minds, that he who is reduced to aſk, is ſometimes more deſerving than he who beſtows.

ANOTHER indiſpenſable duty of parents is, to keep their children from

ſporting with the natural defects of people.

This practice, though levelled at the creature, reflects upon the Creator. It mocks the Architect, and burleſques the creation.

It is ſtrange that perſons of the beſt underſtanding ſo ſeldom reflect upon this point.

What can be more abſurd, than to ridicule one man for being too tall, and another for being too ſhort; one for having too much noſe, another for having too little; one for having crooked legs, and another for being round ſhouldered.

THE degrees of beauty and deformity are infinite; and to be perfectly free from natural defects and blemiſhes is the lot of very few; nor is it eaſy to fix the ſtandard of beauty.

WE know, by anatomy, ſculpture, and painting, the general rules of ſymmetry and proportion, and can eaſily diſtinguiſh the groſs defects; but beauty in the ſuperlative degree, in its higheſt perfection, is not ſo readily determined.

WHAT is beautiful in the eye of one, is not ſo in the eye of another. Since then it is our general lot to be more or leſs defective, and all are made by one Almighty hand, how inhuman muſt it be, to inſult or deſpiſe a man for what,

if

if an imperfection, it is not in his power to avoid; and that, perhaps, while the inſulter himſelf is not free from other blemiſhes, full as obvious and offenſive.

THE defects of the body are not alone the ſubject of our ridicule; we ſport too with thoſe of the mind.

PROVIDENCE, for wiſe reaſons, does not give to all alike. Are we to hold another in contempt for not knowing ſo much as we do? Are we to laugh at a man for not knowing what he has had no opportunity to learn? No, ſurely.

A NEGLECT to improve, and the abuſe of natural talents, are the only things which deſerve the ſcourge; and even here,

here, it often happens, that he who corrects needs correction the moſt.

ANOTHER caution equally neceſſary is, that parents muſt avoid the diſtinction of favourites among their children. Sometimes the father and mother have each one their darling; ſometimes they both doat on the ſame child, and neglect the reſt.

IT is frequently obſerved, that mothers are extravagantly fond of the boys, and either treat the girls with a viſible indifference, or groſsly neglect them.

IT is true indeed, that it may, and ſometimes does happen, that one child in a family is ſuperior in parts to the reſt, or is particularly engaging, and may

may be ſaid to deſerve ſome partial diſtinction.

But to ſhow that reaſon is not always the parents guide, I appeal to general obſervation, whether it does not often happen, that the greateſt favourite is the greateſt booby? Allowing that a lady loves her ſon beſt, becauſe he is really a ſmart fellow, it is poſſible thoſe very qualifications which ſhe ſo much admires, to the prejudice of the other children, are the very things ſhe ought to be diſpleaſed with; things which, if ſounded to the bottom, would moſt likely prove vice or folly.

But ſuppoſing that the favourite ſon is really what he appears, more amiable than the girls, may not this be owing

to

to accident or deſign? may it not be the effect of a ſuperior education, or a greater knowledge of men and manners? Moſt certainly.

ALL young people are what they are, in proportion to the opportunities which they have had of acquiring knowledge, or the uſe which they have made of them. If therefore you ſhut them out from opportunities, they can never improve; becauſe they are deprived of the means.

THUS it often happens in families: the boys are in the world, and gain a knowledge of good behaviour; the girls are cooped up, and Mamma wonders at their ignorance! But what ſtill more increaſes a mother's ſurpriſe is, that ſhe does not find her girls improve in

proportion to the opinion ſhe entertains of her own abilities. Now, allowing, what cannot be generally true, that ſhe has all the accompliſhments which a woman can be poſſeſſed of; yet if her daughters are confined to the parlour, their knowledge of the world will be very ſcanty.

To be acquainted with the world, we muſt ſee it; to know mankind, we muſt obſerve their faces, and mark their deportment; and from ſeeing a variety of manners, muſt come the power of poliſhing our own.

I DO not ſay this, as an intimation to parents to throw their children wild and untaught into the world; far from it: on the contrary, I am convinced how

how much they want to be fortified againſt its ſnares, and how nicely they ought to be conducted.

I SHOULD be glad to make parents ſenſible how irregular, nay, how unjuſt, their partiality uſually is; particularly, in baniſhing children from their affections, for not knowing what they have had no opportunity to learn.

IF parents really intend the good of their children, they muſt reſolutely throw off all partiality; if not, it is more than probable it may greatly injure, or even undo, a whole family. The darling is liable to be ruined through indulgence; the reſt, through neglect and ignorance. Children, by this unequal treatment, conceive a hatred to one another, and

often to their parents, which, perhaps, laſts as long as life.

But beſides debaſing their minds, this injurious treatment is productive of many dreadful evils. Hence proceed, not only inveterate malice, but confuſion, law-ſuits, and poverty; and alſo, raſh, precipitate, and diſgraceful marriages; with many other calamities, which would require a volume to enumerate.

At the ſame time that the authority of parents is to be maintained above every other conſideration, children ſhould be taught to love them to a ſuperlative degree. This love will naturally make them fly to their parents on every emergency; and thus obedience will become

a pleaſure: whereas, if they are kept at a diſtance by an auſtere behaviour, or are treated in a cold, lifeleſs, inſipid manner, they will be apt to doubt of their parents affection, and be induced to ſeek comfort from others; and, for this purpoſe, will fly to aunts and couſins; nay, even the ſervants, from the ſtable to the kitchen, will have power to engage their tender hearts, and rob parents of that ſuperior affection which they ought ſo jealouſly to engroſs to themſelves.

NOTHING more requires the attention of parents, than that golden rule, a medium in their whole conduct to their children; therefore, while careful not to ſpoil them by too much indulgence, they ſhould ſtudy to win their hearts.

PARENTS

PARENTS ſhould be very careful that they do not diſpirit their children; which undoubtedly will have a bad influence upon their whole future conduct.

THERE is a degree of courage that is not only graceful, but abſolutely neceſſary to carry us through life, which parents muſt not deſtroy. Some, perhaps, may think, that while I am enforcing obedience, I am undermining courage: But let me aſk them, Whether a ſoldier loſes courage by being under diſcipline? By no means. On the contrary, a ſenſe of the regularity of his exerciſe, and of his own ſkill in the uſe of arms, always animates him in a time of danger. Thus children kept in decorum, and under a habit of doing right, will have leſs fear than thoſe who are acting

acting as their paſſions lead them, unleſs indeed they are quite abandoned.

COURAGE diſcovers itſelf, by a command of countenance, a dauntleſs air and behaviour, joined with ſuch a degree of reſpect, duty, and ſelf-knowledge, as ſhows it to be quite free from impudence and ſelf-conceit. It is a firmneſs of ſpirit that enables us to encounter every danger when neceſſary, and to demean ourſelves in a proper manner under trouble, pain, and diſappointment.

PARENTS muſt be very careful to diſtinguiſh falſe from true courage, imaginary from real evils. Let there be no trembling about hobgoblins or dark holes; no ſtories of apparitions, to cauſe terror

terror in the tender minds of children. Parents ſhould never mention theſe things, nor, if poſſible, ſuffer any body elſe to do it, unleſs it be to laugh at and expoſe the folly of them.

NOTHING can be a greater weakneſs than to create or cheriſh ſuch fears in children: nay, how ſenſeleſs a thing is it to make them afraid of a dark room, a chimney-ſweeper, or any thing which impreſſeth a groundleſs or an unjuſt fear upon them; more or leſs, they feel it their whole lives, and by that means are made very miſerable.

CHILDREN, ſo ſoon as they can diſtinguiſh, ſhould be taught to look, to move, and to ſpeak with courage. As they grow up, they ſhould be put frequently

quently in the way of exerciſing it; whereby many natural or acquired weakneſſes will be conquered; ſuch as, a fear of the water, of riding, and many other things; which parents ſhould, by every means, endeavour to prevent or remove; taking this caution, not to treat thoſe children whoſe ſpirits are naturally weak, with the ſame freedom they do the more robuſt, nor ever raſhly expoſe them to real or imminent dangers.

THERE is another ſpecies of fear, ſo far removed from virtue and good ſenſe, that parents cannot do too much to baniſh it from their childrens minds; I mean that which is the offspring of ſuperſtition. What pity it is that this Heatheniſh principle ſhould ever find place in a Chriſtian breaſt: it is ama-

zing, that people who are taught to rely upon Providence, and who know from whence to expect their happineſs, ſhould deſert that Providence, and run in ſearch of miſery to ſome ſuch cunning men, as pretend to caſt nativities, and foretel events.

FEAR is natural to the ſoul of man; reaſon only can fix its bounds. Suppoſe I have a ſon at ſea, and ſhould dream one night that he is dead; am I to be miſerable until a letter from him convinces me of my folly? If I am about engaging in an affair, of itſelf not only innocent but laudable; am I to put it off until to-morrow, becauſe this is an unlucky day? like ſome of the Highlanders in Scotland, who never begin any thing of conſequence upon that day of the week

week on which the 3d of May falls, which they ſtyle (*La ſheachanna na bleanach*, or) the "diſmal day." Or, becauſe a ſenſeleſs withered hag ſhakes her head, and mutters over a diſh of coffee-grounds; am I to fear that deſtruction is coming upon me? No, no. All theſe are inſtruments of miſery, which no rational creature ſhould ever meddle with.

PARENTS, to avoid theſe evils, muſt teach their children a juſt abhorrence of ſuperſtition; and let them know, that the only fear conſiſtent with a reliance upon Providence, or with reaſon and religion, is the fear of doing wrong; that is, of being vicious.

THERE are but two ways of ſubduing the paſſions, viz. by force and rea-

ſon; but there are many ways, which are daily uſed, to inflame and ſtrengthen them.

When a child is accuſtomed to have all he aſks for, he ſoon becomes unreaſonable in his demands, and at laſt expects impoſſibilities. Now, which is moſt eligible, to keep the paſſions regulated, and prevent their making great reſiſtance; or to ſuffer them to riſe to ſuch an height, that all our future care will not be ſufficient to check them? Parents, therefore, ſhould by all means accuſtom themſelves to deny their children ſome things, even ſuch as are innocent and reaſonable; not indeed to gratify a cruel pleaſure, for that they ſhould abhor, but to make them familiar with diſappointments, that they may

may brook them the better. Beſides, by this method, every grant from the parents will be eſteemed a favour, and be received with gratitude; whereas, to grant every thing they aſk, deſtroys the very ſpirit of compliance, and ceaſes to be a favour. A little judgment and experience will ſhow parents how to vary theſe grants and denials; and if children are under any degree of regulation, nothing is more eaſy.

This by no means implies, that children are not ſometimes to have what they like; far from it: but the regulation which I am ſpeaking of makes their lives comfortable and eaſy; and at the ſame time furniſhes parents with frequent opportunities of diſcovering their various inclinations and propenſities; and

and puts it in their power to confer many little favours upon them, which otherwiſe they would not be ſenſible of.

THERE are two ſorts of meat at table, equally innocent; in ſuch a caſe, parents may ſometimes, without impropriety, give a child his choice. This indulgence, when allowed without clamour or rudeneſs in the child, looks graceful, and gives him ſpirit, with a pleaſing air: beſides, it affords parents an opportunity of diſcovering whether a child has any natural antipathy, any unconquerable averſion, to certain kinds of food; or any thing in his conſtitution that has a repugnancy to particular meats, which, though he may like them, always make him ſick; all which muſt be diſtinguiſhed from humour and daintineſs. But it will

will be impoſſible to gain this knowledge, if my firſt principle, obedience, is neglected.

If a child is ſuffered to have his own humour, what a fantaſtical figure does he make at table? The mother ſhall be thrown into confuſion at her child's behaviour, and, by attending to his humours, ſcarce eat any dinner: One minute, he will have one kind of meat; the next, another; this piece is too fat; that is cut in the wrong place: by and by he will have ſomething elſe; at laſt he grows ſullen, and does not eat half his dinner.

Obedience obviates this confuſion, and makes all calm and regular.

Obedient

OBEDIENT children take whatever is given to them, and eat it without reluctance or reſerve. While children ſee they are not to be humoured, parents will be at leiſure to attend to them, and may eaſily obſerve what food ſhould be generally given, and what avoided; and thus, parents might have half a dozen children at dinner with peace and pleaſure, while the oppoſite behaviour makes one a plague to the whole table.

THIS attention to children will likewiſe diſcover what companions they like, and often, why they like them: by which means parents will be able to determine what their diſpoſitions are; which will furniſh them with hints for granting, or denying certain acquaintance.

THE

THE ſame rule ſhould be obſerved by parents through the ſtated actions of the day; i. e. at riſing, breakfaſt, dreſſing, ſchool, dinner, ſupper, and bed-time; all are to be under ſuch regulation, that no oppoſition or untowardneſs obſtruct the order of their deſigns. Theſe I call the ſtated actions, becauſe they are things which conſtantly and regularly return; and parents ſhould by all means habituate their children to conſider them as acts of obedience and duty, which muſt be readily complied with.

PARENTS ſhould introduce order and method among their children, by laying out their time, and allotting different hours in the day for their different exerciſes; by which means, all will go ſmoothly on, and render their va-

rious employments extremely eaſy. But I cannot help obſerving here, how ready people are to give opprobrious names to what they diſlike, or are ſtrangers to.

A MAN, becauſe he does not love order, or does not underſtand it, will brand it with the epithet of formality; whereas, in reality, nothing conſiderable, or truly important, can be carried on without it.

WHY is it that we ſee, ſo regularly, the clerk in his office, the merchant upon the exchange, the phyſician with his patient, and the judge upon the bench? but becauſe the nature of our various employments requires it, and becauſe order is the ſoul of action.

To

To be convinced of this, we need but view the firſt elements of learning; where we find letters and figures always ranged in the ſame exact order.

We may go farther, by obſerving, that logicians teach us the arrangement even of our ideas; ſo indiſpenſably neceſſary is order to conduct us through life.

But while I urge the neceſſity and uſefulneſs of order, I would not be underſtood to mean a rigorous and ſtarched preciſeneſs in all we do; on the contrary, I have already recommended, that parents endeavour to give their children an eaſy and graceful air.

I am very ſenſible, that, as in the

productions of nature, there is often diſplayed a beautiful irregularity, order and ſtated times may be diſpenſed with in ſome of the greateſt actions which the ſoul of man is capable of.

As in wit, the ſudden propriety of the thought and expreſſion makes the beauty of it; ſo in the exigencies of life, an unpremeditated act of benevolence doubly proves the goodneſs of the heart from which it flows: ſtill, as judgment is ſuperior to wit, ſo order is ſuperior to irregularity.

I HAVE already recommended, that parents ſtudy to win their childrens hearts; and it is upon this principle, that love ſhould take the deepeſt root in them.

LOVE

LOVE and fear are two great ſprings of human actions; both which muſt be maintained: both ſhould by turns appear; but love muſt be predominant.

WOULD parents have their children good? let them daily inſtil into them that noble motive, Love. Would they make their children happy? let them prove they deſire it, by ſhowing their love to them. Would they make duty a pleaſure? let them teach their children to love it, by teaching them a chearful obedience. In the whole œconomy of human life, nothing is ſo eſſential to happineſs as this principle: for, as all actions are or ſhould be guided by ſome principle or other; ſo thoſe which have a generous well-directed love for their motive,

motive, bid fair to attain that happineſs, which all aſpire at, but few find.

HENCE it is eaſy to ſee how neceſſary it is for parents to cheriſh in their children this great principle of happineſs. It is this which keeps their duty awake, and turns that into eaſe and joy, which otherwiſe would be a burden and a pain: It is this which ſtems the torrent of irregular actions, and checks the riſing paſſions of our children, by producing in them the oppoſite effect, Fear; i. e. a fear of offending.

OF all the important ſteps neceſſary to form the minds of children, and to conduct them through life with happineſs to themſelves and others, nothing is more truly ſo, than to animate their

actions

actions with well-tempered affection; it makes them open, generous, and noble; and takes off that narrowneſs of mind and heart, ſo prejudicial to themſelves, and ſo hurtful to ſociety. In proportion to the affection which they prove for their parents, ſo much will they increaſe in what they beſtow upon other people.

CHILDREN who love their parents as they ought to do, will ſeldom fail to diffuſe, in ſocial life, a general affection: they will love their huſbands, their wives, their children, and their friends; nay, they will love the whole human race, by promoting, in ſome degree or other, the good of every one.

I HAVE obſerved, that fear is another great ſpring of human actions: and was

it

it only ſuch a fear as love creates, it would be truly laudable. But experience too ſadly proves how much mankind are actuated by a fear of pain, diſgrace, and poverty; a fear which, in its nature, is ſervile, mean, and baſe; ſuch as parents ſhould ſeriouſly endeavour to baniſh from their childrens breaſts.

It may be reaſonably aſked, Whether this baſeneſs, this unworthy fear, ſo viſible in the majority of men, is natural or acquired?

When we ſee children forſake every generous offer of being happy, and cling immoveably to ſordid meanneſs, we may, in ſuch inſtances, conclude it is nature.

But

But when we take a general ſurvey of the principles which guide their actions, we muſt ſurely own it is in great meaſure acquired: i. e. the dignity of man is debaſed, in an almoſt conſtant ſucceſſion from father to ſon, by the falſe eſtimation we make of happineſs; by forſaking the pureſt ſtreams of reaſon, to follow our corrupt paſſions.

To evince this, let me here deſcend a little to particulars.

Parents deſire the happineſs of their children, (I ſay nothing of thoſe monſters who neither feel nor act the parents part); but how do they attempt to reach it? Certainly in a path the moſt remote from it.

No ſooner do children appear upon the great ſtage of the world, than their will is irregularly cheriſhed. Before they know where they are, or to what end they have a being, their tender minds are impreſſed with principles as oppoſite to happineſs as light to darkneſs.

Who firſt awaken in them a ſpirit of reſentment and fierce revenge, even before they can ſpeak? Thoſe who beat the floor, the chair, the table, or whatever little Maſter has heedleſsly fallen upon, run againſt, or hurt himſelf with.

Who firſt inflame their vanity, by kindling in them ſelf admiration, and a paſſion for dreſs? Thoſe who ſet out with teaching Miſs to admire herſelf, only becauſe ſhe is fine.

Who

WHO raiſe in them a thirſt of gain, an early and a ſordid love of money? Thoſe who bribe them to duty; who give a mean reward the preference to virtue; or who, by direct or oblique inſinuations, perſuade them that there is no happineſs but in riches.

WHO, in a word, expoſe them to the fury of every tempeſtuous paſſion, by opening the flood-gates of irregular pleaſures? Thoſe who indulge them in every thing they aſk; who never contradict their humour; or who neglect to curb their paſſions, and ſubject them to reaſon.

FROM this view of the too general conduct of parents, we may with reaſon infer, that fear, the ſpring which ac-

tuates the majority of mankind, is rather acquired than natural: for, where inordinate desires are cherished, a fear of not obtaining what we wish, or of losing what we possess, produces many actions unworthy ourselves; actions not only unwarrantable, but which constitute certain misery under the mask of happiness.

To obviate these evils, to prevent the acquisition of a base, mean, unmanly fear, and to lead children into the way to happiness, let parents, as I have before recommended, make love take the deepest root in them: but as fear will naturally by turns prevail, let them, with the warmest zeal, labour to make it a fear dictated by love, and guided by reason.

I HAVE endeavoured to ſhow, that the general practice in the management of children is erroneous, and the general neglect of them is unjuſtifiable. Like a wiſe builder, I have carefully laid a ſolid foundation: the edifice is to be reared, or other virtues, both general and particular, are to be taught, and brought into practice.

IN the next Lecture, I ſhall ſhow, how important it is to inculcate upon children thoſe virtues which are univerſally allowed to be eſſentially neceſſary, and which all who would be eſteemed wiſe and good, muſt both know and practiſe.

LECTURE II.

LECTURE II.

THE GOVERNMENT OF CHILDREN, OR THE NECESSITY OF PARENTAL AUTHORITY AND FILIAL OBEDIENCE.

WE are now to ſuppoſe, that children are conſiderably advanced; not only that their firſt leſſons were obedience, but that their minds have been tempered with a ſenſe of duty, and ſuch a knowledge of right and wrong, as to

incline them to adhere to the one, and to avoid the other. We ſhall ſuppoſe alſo, that their reaſon, not blinded by paſſion, has gained ſo much ſtrength, as to be able to exert itſelf to advantage; or, that thoſe perceptions and diſtinctions, with many other things which natural logic is capable of teaching, have ſo far improved their underſtanding, and diſpoſed their will, that they are prepared to receive more important leſſons, and to practiſe them when taught.

In this Lecture, I ſhall recommend thoſe virtues which are univerſally allowed to be eſſentially neceſſary, and which all who would be eſteemed wiſe and good, muſt both know and practiſe.

I shall begin with Prudence.

Prudence

PRUDENCE implies ſuch an orderly conduct of our words and actions, as will keep us free from thoſe irregularities which hurt ourſelves and offend others.

PRUDENCE is a virtue attended with innumerable good effects; it frequently ſhuts the door, not only againſt misfortunes, but againſt injuſtice.

I ALLOW, indeed, that the prudent are ſometimes unfortunate. A thouſand evils ſurround us; a thouſand darts threaten our deſtruction, which cannot be obviated, becauſe they cannot be foreſeen. Still it is certain, that prudence keeps off many calamities which would otherwiſe befal us.

BESIDES the advantages ariſing to ourſelves from Prudence, it makes us pleaſing and uſeful to others.

MEN naturally love to converſe with the diſcreet: from theſe they learn the art of ſhunning thoſe rocks on which ſo many others have ſplit; from theſe they find a ſafer path to walk in; and from ſuch they often labour to model their own actions.

THE prudent are alſo valuable to ſociety.

A PRUDENT man is eſteemed by all who know him.

MANKIND have naturally an attachment to their property; therefore are, with

with great reaſon, inclined to truſt it in the hands of the diſcreet, rather than the indiſcreet. Hence appears the neceſſity of teaching children the nature and advantages of Prudence. But, as it is one of the graver virtues, it ſeldom appears in young people, unleſs they are ſo happy as to have prudent parents, who labour to implant an early habit of it in them.

THERE is a natural conſciouſneſs in the mind of man of his own ſignificance; and where he takes Prudence for his guide, ſome real advantage may be made of it.

No man is ſo high as not to require the aid of thoſe beneath him; no one is too low not to be uſeful to his betters.

PARENTS,

PARENTS, inſtead of inculcating upon their children a falſe pride, or raiſing in them a vain-glorious flame, ſhould give them a due ſenſe of the ſignificance of other people. This, accompanied with Prudence, will ſhew them the true light they ſtand in; their juſt diſtance from thoſe above them, and their nearneſs to thoſe beneath them. From this view will ariſe, not only that genuine ſelf-knowledge, ſo eſſentially neceſſary for their conduct in life, but that becoming pride, which ſhows them the obligation of moving in ſome certain ſphere, and animates them with reſolution to behave in it as they ſhould.

PRUDENCE is a check to extravagance, vice, and folly; nay, it is often the guide of virtuous actions; for even benevolence,

nevolence, generoſity, and charity, (actions noble in themſelves, yet) unleſs well directed, timed, and placed, may be the ruin of ourſelves and others. Prudence, therefore, of all virtues, may be called the balance that keeps us from extremes.

As it is dangerous to rate our children too high, ſo it is to ſink them too low: there is a certain ſpirit to be maintained, without which our children will degenerate into meanneſs; there is a degree of dignity to be ſupported, without which they will become, not merely uſeleſs, but burdenſome. Parents muſt carefully attend to this; leſt in avoiding one evil they fall into another: and no means are ſo likely to gain the medium, as ſelf-knowledge under

der the direction of Prudence. By this, they are checked in the pride of towering too high; and preſerved from that meanneſs, which ſloth, ignorance, or falſe humility, might plunge them into.

AMONG all the advantages attending Prudence, there is no one equal to that which keeps young people from plunging themſelves into the miſtake of an inconſiderate marriage: and indeed, was it the ſure means of preventing this evil alone, it would both demand and deſerve all the attention of parents to lead their children into the knowledge and practice of it.

How few are there whoſe paſſions never riſe above the mark of reaſon? How great

great the grief which ſuch a miſtaken ſtep brings upon the parents? What care, ſorrow, and miſery, does it bring upon children? Here, in the cleareſt light, we may view the neceſſity of Prudence.

SUPPOSE a father (one of ſome figure and circumſtances) educates his ſon ſuitable to his condition in life, and then engages him in buſineſs, either as a clerk, an apprentice, or whatever ſtation occurs. At this age, and in this ſituation, he is expoſed to a thouſand dangers but in particular to that of a raſh and unequal marriage.

THE young fellow, if unguarded by Prudence, is open to all the arts, the ſmiles, the hypocriſy, of ſome one at

leaſt of the other ſex, who thinks it her buſineſs to make her fortune; while he, a ſtranger to his own heart, and ignorant of the conſequences of ſuch a ſtep, involves himſelf in ſorrow, if not in deſtruction.

THE tranſient pleaſing dream once paſt, he looks around him with amazement: but it is now too late; the chain is linked, the fetters are faſt, and nothing but death can break them! After various contrivances to conceal the raſh deed, at length it reaches the parents ears.

WHAT a ſcene of affliction is here! Not the lively picture of a poet's fancy; not the fabled repreſentation of roman-

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tic diſtreſs, but real life overwhelmed with boundleſs grief.

A GENEROUS father, who has ſpared no coſt to promote his ſon's felicity; a tender mother, who, with endleſs anxiety, has ſought the faireſt proſpect for her favourite boy; view them alternately ſtruggling with love and rage, with fear and reſentment! What muſt they feel, to ſee their expectations fruſtrated, their utmoſt wiſhes vaniſhed, their darling child undone?

IT is dangerous (as we ſay) to rouze a ſleeping lion; nor is it leſs ſo to kindle the reſentment of parents; for to be greatly exaſperated is to fall into a phrenzy, which we cannot ſtop at will. Thus it often happens with thoſe whoſe

children precipitate themſelves into miſery. Their rage becomes a continual reſentment, or an unconquerable hatred. And, alas! how dreadful are the effects! What more common, than for a child to be baniſhed from his parents for ſuch a ſtep.

I KNOW not what effect a deſcription may have upon others; but, for my own part, I think that a child who, by ſuch groſs folly and diſobedience, has ſhut himſelf out from the doors, the hearts, the affections of his parents, is in the moſt calamitous ſituation upon earth.

BUT to change the ſcene: Let us ſuppoſe the parents grief ſubſided, or that love and pity have got the better of reſentment;

reſentment; how is it with the diſproportioned couple? in want of nothing to make them happy (as they think) but a reconciliation with offended parents. Well, by the interpoſition of friends, at length it takes place. But does this ſecure happineſs to them? Alas! no. They who think ſo have ſeen but little of life. There is always danger in diſparity, eſpecially where vanity or ambition predominates.

THE woman who is ſuddenly lifted up from a very low condition, commonly makes an aukward figure among the polite; and what is worſe, ſhe is apt, in affecting to be like her betters, to miſtake the dominion ſhe is inveſted with; and, inſtead of demeaning herſelf like a good wife, ſhe becomes a vixen, a ſhrew,

or

or a tyrant. Granting that none of theſe evils happen; that a woman has real merit, and that ſhe labours to improve her natural talents, in order to ſuit them to her new condition, there are ſtill other evils to fear.

REFLECTION upon paſt folly naturally draws reſentment upon the object of it: and though when two parties once become man and wife, they are obliged to maintain fidelity, tenderneſs, and love to one another; yet experience ſhows, that this obligation is often violated.

HE who is extravagantly fond without regard to merit, will often be unreaſonable without provocation.

THUS, when a man, in his cooler thoughts,

thoughts, compares what he is, with what he might have been; reflects upon what he has loſt in graſping imaginary happineſs; or views himſelf, through a diſparity of years, chained to faded beauty, to declining life, while he is in his bloom; not all the natural or acquired merit of his wife, not all the tenderneſs that can flow from the ſincereſt love, will be able to balance his diſappointment: he frets, and ſwears; he raves, and breaks out into extravagancies, which end in the deſtruction of both peace and fortune.

Nor is this portrait of private woe the only one that can be repreſented: A thouſand others might be produced; all eſſentially the ſame, all fraught with miſery,

miſery, and only different in circumſtances and degree.

To ſee the heir of a great eſtate forſake his father's manſion, and marry the dairy-maid; to ſee a beautiful young lady, trained up in all the pomp and pride of wealth, throw herſelf into the arms of a man, whoſe only merit perhaps is a deceitful tongue, or a borrowed laced coat; or to ſee another marry her father's footman; are things ſo prepoſterous in their nature, that one cannot reflect upon them without ſhuddering.

I KNOW indeed, that great merit ſometimes lies covered in obſcurity; and it is juſt to render it conſpicuous, by

by raiſing the poſſeſſors of it to an exalted ſtation.

HERE I muſt obſerve, that a young man, who has with great pains and expence qualified himſelf to act in a genteel profeſſion, though he may not have a fortune, has a right to expect one with a wife; nor does he know his own ſignificance if he neglects it: for allowing that the woman he marries has perſonal merit, if it is balanced by the ſame good qualities on his ſide, the proſpect he has from his profeſſion or trade is more than an equivalent for the advantages he reaps by her fortune.

NOR are theſe the things I mean to inveigh againſt: what I condemn is in general far otherwiſe. We ſee a wild

miſery, and only different in circumſtances and degree.

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ſame ſeize our youth: inclination cheriſhes it; and they fall a ſacrifice to their imprudence. How happy then are they whom Prudence guides! how conſoling the reflection, that by ſteering with this pilot they eſcape the common wreck!

I SHALL endeavour to give parents a true idea of JUSTICE, and point out the proper ſteps for leading children into the exerciſe of it.

As children advance, they muſt be informed, that there is a conſtant intercourſe between man and man; that Providence has formed ſome to labour one way, ſome another; that the various wants of life are to be ſupplied by the care, the induſtry, and ſagacity of each

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in their ſeveral ſtations; that the poor are deſtined to labour for the rich, and the rich to employ and reward the poor; that ſome are born to govern, others to be governed; that this intercourſe is called Society; and that juſtice alone is the bond that connects and ties it; conſequently, that he is the moſt valuable member of ſociety, who, deſpiſing ſelfiſh or ſiniſter views, who, ſhunning the tricks, the frauds, the villanies of others, reſolves to make juſtice his rule of action: That to this end, beſides a general knowledge of property, and an acquaintance with thoſe laws made to defend it; beſides the adjuſting profits in trade, ſtating accounts fairly, and paying debts regularly, there are ſtill many things to be conſidered; ſome of which I will endeavour to reaſon upon, as they

viſibly produce ſome certain kind of injuſtice in their effects, though their cauſe is often hid from common eyes, and they are diſguiſed by falſe or palliative names.

THE firſt ſpring of injuſtice is Pride.

CHILDREN have their minds impreſſed with a love of riches; whence naturally follows an undue degree of ſelf-eſteem, attended with a love of power, ſhow, and dignity; and to effect theſe, a thouſand ſtratagems are uſed; every obſtacle ſtanding in the way to wealth or preferment muſt be overturned; every difficulty muſt be removed.

HENCE it is eaſy to ſee, that unjuſt means will often be uſed to gain the deſired

ſired end; ſo that thoſe who aſcend by indirect and violent meaſures, cruſh down many others as they paſs.

PARENTS, therefore, to obviate this, muſt teach their children, that nothing can be lawful which injures others; that they may indeed arrive at honours, and acquire riches; but that unleſs they are obtained without guilt, and poſſeſſed without pride, they cannot be juſt: for even allowing that no undue means are uſed to ſupport pride, there is injuſtice rivetted to the vice itſelf; for the proud, in order to raiſe themſelves, always attempt to depreſs or to debaſe others.

ANOTHER cauſe of injuſtice is Sloth.

PROVIDENCE has formed us to labour.

bour. The head, the hands, the feet, are all given to anſwer, in ſome degree, the ſame end; the preſervation of ourſelves, and the benefit of others.

NONE are born to be idle; none who are idle can, with any truth, be ſaid to fill up life as they ought. Thoſe who have talents are bound to cultivate them as far as they have opportunity, that they may counſel, inſtruct, or aſſiſt others. Thoſe who have fortune cannot, without injuſtice, neglect the improvement and diſtribution of it. Thoſe who have no fortune, but enjoy health and ſtrength, are robbers of ſociety, if they refuſe to work.

AND, among the various objects of ſloth, thoſe who exerciſe neither head, nor

nor hands, nor feet, but lounge and fawn, and beg for a ſubſiſtence, no matter whether in rags or finery, are of all others the moſt mean, and at the ſame time groſsly unjuſt. The virtues oppoſite to this are, induſtry, application, and œconomy, which parents muſt raiſe in their children betimes, and cheriſh with zeal and pains.

A THIRD ſource of injuſtice is Luſt.

WHAT I have before ſaid of an univerſal regard to decency, both in words and actions, muſt not be confined to the ſtate of childhood, but be enforced by parents upon their children as rules that are never to be departed from; ſince what is in its nature wrong, can never in itſelf be right. If innocence is a virtue, which

which even the abandoned will hardly diſpute, every deviation from it muſt be more or leſs a vice. As this then is a ſettled point, it is needleſs to enlarge upon it: my only deſign is, to make ſome reflections upon the vice, as attended with injuſtice.

It has been the cuſtom of every wiſe nation, both in their writings and converſation, to inculcate and enforce the fineſt morals, the moſt important truths, under an allegory or fable; and where the ſimile is natural, and the expreſſion emphatic, nothing is more powerful.

Suppose, then, a father ſhould lead his ſon, as he approaches to manhood, into a garden, and addreſs him thus.

"Here

"HERE, my dear child, obſerve the beauties of the creation; ſee how abundantly the earth is furniſhed with all that can contribute both to our uſe and delight. But, beſides the unmeaſurable bounty of Providence, behold the Gardener's inceſſant toil; what pains he takes to improve the ſoil; with what early care he waters each tender plant; how watchful to ſecure them againſt deſtroying vermin, and how anxious to defend his flowers from blaſts! Now, though Providence has given to man a power over all the works of creation, it was never meant he ſhould abuſe them. What then would you think of a man who ſhould come and pluck the prettieſt flowers here, purely for the ſake of deſtroying them? But ſuppoſe, farther, he ſhould exerciſe a wanton

pleaſure, not only in ſtripping them of their beauty, but in rendering them offenſive and odious to all who ſee them? What, my ſon, I ſay, would you think of ſuch a man? But, oh! my dear boy, if this will affect you, and raiſe in you a degree of contempt; with what indignation muſt you behold the wretch, who, with a complication of crimes, has deflowered the faireſt part of the whole creation: not an inanimate roſe, or pink, or lilly, but has robbed a ſpotleſs virgin of her innocence! Tremble, my dear, dear child; tremble at the very thought of ſo much baſeneſs! View with impartial eyes the guilty deed! On one ſide, the deceit, the oaths, the perjuries, and a thouſand criminal devices, to gain the deſired end: on the other, the dreadful change, from innocence to guilt; from

from honour to infamy; from the eſteem of all to the contempt of all; and, what is ſtranger ſtill, forſaken and deſpiſed by the very ſeducer himſelf! Yet, oh! my ſon, let not theſe reflections be made in vain; but draw profit from the crimes of others: examine them in their true light: do not be miſled by thoſe who palliate the blackeſt actions with the ſpecious names of wit, of love, and gallantry; but live in a reſolution never to ſhare in their guilt, never to injure another in the leaſt degree; but, above all, reſolve to ſuffer a thouſand evils, to ſacrifice every paſſion, rather than even ſtain, much leſs deſtroy, the flower of innocence."

THESE are ſentiments which our ſons muſt be warmed with; theſe are ideas

of juſtice they muſt not be ſtrangers to, if we wiſh to make them wiſe and good, or deſire to fulfil our obligations as parents.

To which I ſhall add, that the ſame regard muſt be paid to all Degrees, whether high or low. It is the vice which we are to keep in view, and not the quality of the perſon. It is no extenuation of the crime, that a gentleman's ſon ſeduced his maſter's ſervant, or that a young nobleman has ruined a tenant's daughter, or his mother's chambermaid. No: there are no diſtinctions in the cauſe of virtue. When that is loſt, there are always ſome to weep. The pooreſt have their friends to mourn for them; and they who are robbed of what cannot

not be reſtored, have their own loſs to deplore.

As parents are thus to keep their children from injuring the virtue of other people, ſo they muſt endeavour to preſerve them from receiving injuries. To this end, they muſt repreſent to them the various ſnares, artifices, and villanies of deſigning people; pointing out the dangers which they are expoſed to, and furniſhing them with every means of defence. They muſt ſhow, that the colours in which vice is too commonly painted, are falſe and deluſive; that, however pleaſing the appearances are, the effects are diſmal; that they muſt ſeek ſecurity from reaſon and reflection, inſtead of truſting to the falſe guidance of a corrupt imagination; that they

they are not to rely upon their own ſtrength, in expoſing themſelves to thoſe who have the ſubtlety and cruelty to form deſigns againſt their virtue; and that, in theſe caſes, the greateſt proof of courage is, to run away, becauſe their paſſions naturally prompt them to ſtay. In ſhort, thoſe who wiſh to maintain their virtue, muſt ſhun the vicious; and, when the affairs of life expoſe them to ſuch company, let a virtuous deportment ſhow their diſapprobation of every unbecoming word and action; by which means, they will check, if not prevent, any attacks upon their innocence.

To enforce the virtue of innocence, let parents point out the obligations which children are under to preſerve it; that, beſides the inſult offered to their Creator,

Creator, who made them rational beings, and ſo diſtinguiſhed them from the brutes, to depart from it, is an injuſtice, to themſelves, to their parents, and to all who have endeavoured to correct the natural corruption of their hearts, by inſtilling the moſt virtuous principles.

Before I quit this head, I muſt touch upon another ſpecies of injuſtice; and perhaps you will be ſurpriſed when I ſay, it is Silence.

So much is due to the cauſe of Juſtice, that we cannot always be ſilent, without a breach of it.

People complain, and very juſtly, that true honour is ſeldom to be found;

found; yet, while this is granted, it is to be as much lamented, that falſe honour reigns in its ſtead. But my deſign is, to point it out, as an act of injuſtice.

When a man has an illegal enterpriſe in view, his firſt buſineſs is, to engage what he calls a friend, to ſecond his attempts, or at leaſt to promiſe him ſecreſy. But, to make it ſucceed, the party employed, is to be a friend on both ſides; ſo that there is a manifeſt injuſtice in the ſilence of the third perſon, however innocent he may be otherwiſe. But what is the principle they act upon? Honour. "What! ſhall I betray my friend! has he not repoſed a confidence in me? He has; and I will be faithful to it."

WHO can reflect upon the fatal effects of this falſe friendſhip, this miſtaken honour, without trembling? Who is there, with any knowledge of the world, that has not ſeen ſorrow, guilt, yea, deſtruction, brought upon families, by the connivance of a ſervant, the ſilence of a brother, or the weakneſs of a ſiſter?

WHAT barbarity is it in a favourite maid to be the inſtrument of a young lady's ruin, by conveying a ſcrub into the very family whoſe bread ſhe eats; or at leaſt, ſees her upon the brink of it, without ſpeaking a word for her preſervation?

How dreadful are thoſe friendſhips, how prepoſterous that ſilence, where a young gentleman ſees his companion,

his fellow-apprentice, or fellow-clerk, ſe-velling at the deſtruction of an innocent girl, without ſaying a word about the guilty deſign until it is too late? Or, finally, where is the ſenſe, the good nature, or the juſtice of a young lady, who ſees her brother taking fatal ſteps, (about to injure another's virtue, to marry a beggar, or ruin himſelf), without once ſtriking at the root, by diſcovering his vicious intentions and practices? Who that can diſtinguiſh right from wrong, but muſt ſee the injuſtice of this ſilence?

PARENTS ſhould animate their children with a reſolution, never to enter into theſe falſe friendſhips, never to promiſe what is in its nature wrong, nor ever to promote or connive at another's harm,

harm, if it is in their power to redreſs or to prevent it.

LAYING ſchemes, conveying letters, concealments from relations, or denials where danger is ſuſpected, or otherwiſe contributing to the ruin of any one, are actions ever to be ſhunned, as they are baſe in their nature, and groſsly unjuſt.

ANOTHER ſource of injuſtice is Slander.

THERE are men who would not game a neighbour out of his money, nor forge a deed, though they could obtain his eſtate with ſecurity, nor run him through his body; yet, without ſcruple, will butcher his reputation with Slander.

An unbecoming levity of converſation and behaviour is natural to many, who thereby do great harm, without once being aware of it; but this, though a great evil in ſociety, is innocence, when compared with the malevolence of others.

There are men of ſuch rancorous hearts, of ſuch malicious natures, that they ſeem to have nothing human but the form; wretches, who, to gratify their ſpleen, or to indulge a pique, tear in pieces the good name of thoſe whoſe merit is perhaps ſuperior to their own.

All the moral writers condemn this cenſuring cruel humour.

The loſs of reputation is ſuperior to

that

that of riches. A man who is robbed upon the highway ſees his loſs, and knows the worſt of it; but he who is levelled at from afar, or receives a ſtab in the dark, neither ſees his enemy, nor knows where the miſchief will end.

In the great family of the world, every one is furniſhed with means for his ſupport, either more or leſs: all are, in ſome degree, poſſeſſed of power, genius, or abilities, to procure, if not a fortune, at leaſt ſubſiſtence.

With what face does any man dare to fruſtrate the intention of Providence, by robbing his neighbour of that reputation which he is labouring to eſtabliſh, and by which alone he ſupports his wife, his children, and himſelf?

With

WITH what pretenſions, or by what authority, does one man ſtrip another of his merit? What, ſhall I try to ruin a man, becauſe he comes into the ſame town, and ſets up in the ſame trade, or appears of the ſame profeſſion, with myſelf? If I have leſs merit than he has, let me labour to equal him; if I happen to have more, why ſhould I rob him of the little he has?

MEN of this deteſtable ſpirit imagine, that in making others little, they render themſelves great; and thus unjuſtly uſe the power they are inveſted with, by abuſing their hearer's ears; proſtituting their own tongues to the deſtruction of others; and, leſt words ſhould ſometimes be ineffectual, they add nods, winks,

winks, ſhrugs, and whatever can expreſs malice, hatred, or contempt.

PURE morality teaches us to throw a veil over the faults of others; but juſtice calls upon us not to ſtifle their virtues, much leſs pervert them; i. e. we ſhould be ready to acknowledge the merit due to them, but cannot deny it without the baſeſt injuſtice.

LET parents then check, and try to conquer, in children, a babling cenſorious diſpoſition, and create in its ſtead that generous tenderneſs for others that they would wiſh to meet with themſelves: but, above all, they muſt inſpire their hearts and lips with juſtice, and imprint upon their ſouls a ſenſe of the baſeneſs

baſeneſs of detraction, calumny, and ſlander.

THUS I have endeavoured to ſhow the neceſſity of teaching children the knowledge and love of that great band of Society, Juſtice: And I perſuade myſelf, that if the hearts of parents are duly impreſſed with the principles now laid down, they will be animated to know and practiſe every other act of Juſtice which their various ſtations in life offer them the occaſions of.

VIRTUES beget virtues; one act of equity will lead them to another; a ſecond will warm them to the execution of a third; a ſelf-denial of little irregular things, will make way for the entrance of reaſon; and reaſon exerciſed upon

upon the ſolid principles of juſtice, will enable them to conquer every lawleſs deſire, every turbulent paſſion.

I am now, in the laſt place, to ſpeak of TEMPERANCE; the calmeſt companion of the heart of man.

THIS is the virtue that bridles our irregular deſires; it is nearly allied to Prudence, and has a cloſe connection with Juſtice; it calms revenge, and quenches the fire of unjuſt reſentment; it checks the Epicure, and ſtops the riotous hand of the Bacchanalian; it extinguiſhes or abates the flames of luſt, and baniſhes every lawleſs action; it ſilences the flippant detracting tongue, and gives in its ſtead a pleaſing moderation of ſpeech; it ſhuts the door againſt

avarice, and proves experimentally, that happineſs does not conſiſt in the eager purſuit or acquiſition of riches, but rather in a contented mind; it curbs that ſtrongeſt of all paſſions, Gaming, and diſtinguiſhes the abſurdity and folly of making that a dangerous trade, which was only deſigned as an amuſement: In ſhort, Temperance is the parent of many virtues; the parent of peace, proſperity, health, and joy.

But while theſe are truths acknowledged and received, why is it that we know ſo little of the practice of them? Why are theſe, in general, matters of mere ſpeculation? Alas! the ſpring is tainted in the ſource. We are intemperate in our very cradles: no wonder, therefore, if we remain ſo our whole lives.

lives. We are born with irregular appetites; which, through errors in judgment, or miſtaken fondneſs, are daily rendered more ſo.

But let us leave theſe melancholy reflections, and conſider the advantages we enjoy, the privileges we are inveſted with.

Providence has given us Reaſon for our guide; and Reaſon will conduct us to Temperance.

Nothing can be more ſtrange to all obſervation, than the practice of forſaking Temperance; ſince every day's experience proves to us, that intemperance produces the very oppoſite to what we ſeek.

SUPPOSE, when a child is born, we aſk the parents, what it is they wiſh in that child? they will anſwer, Life. But as life alone, i. e. mere exiſtence, may, by infirmity or other accidents, be very wretched, they will as naturally wiſh for health and happineſs.

LIFE, health, and happineſs, we will ſuppoſe to be the general wiſhes of parents for their children. Now let us ſee how their wiſhes are likely to ſucceed.

THEIR firſt ſtep, is uſually a ſhameful neglect of the food of nature, which ſhould never be refuſed, unleſs the mother is prevented from executing the tender office of nurſe, by delicacy of conſtitution, or other reaſons equally cogent. The ſafety of the mother is connected

nected with it; becauſe, if the milk is not ſucked by the child, it returns into her blood, and may produce dangerous, if not fatal diſorders.

THE next ſtep, is a blind gratification of their will.

THE third, is an almoſt total neglect of their manners. And

THE fourth, is a cheriſhing in them every irregular affection.

WHERE then is the wonder that parents are diſappointed?

LIFE and health depend (in great meaſure) upon proper food, and other judicious management, on one part; and

if

if ſick, upon obedience to remedies, on the other part: and happineſs eſſentially depends, in the firſt place, upon health; in the next, upon the due government of our ſenſes, affections, and paſſions.

How then do mankind deviate from themſelves? How far do they depart from their own principles? And what is the remedy? Nothing is more obvious. Let parents exerciſe their reaſon in all the ſteps they take for the welfare of their children; let them examine right and wrong; let them not only avoid paſſion, but labour to correct their own errors of judgment, that they may be the better enabled to prevent them in their children; but, in particular, let them

them fix in them the knowledge, love, and habit of Temperance.

THESE rules will doubtleſs be an infringement upon thoſe liberties which parents uſually take to indulge their childrens ſtomachs; and it will be a greater in the reſtraint it lays upon their growing paſſions: but they muſt convince them of the purity of their intentions, by ſpeaking to their underſtanding: not all at once, but by degrees, as it opens and gains ſtrength; and ſo point out to them the lovelineſs, the pleaſure, and the advantages of this uncommon virtue.

I SAY nothing here of the ſtate of childhood; becauſe it is already underſtood, that parents have their childrens health

health regulated by proper management, and their minds docile through the force of obedience: but when dreſs, pleaſure, company, feaſting, or any thing which leads them to be intemperate, come into play, it demands the greateſt care and attention of parents to win them to a love of Temperance.

An eaſy ſubmiſſion to our lot in life, is one of the greateſt attainments towards happineſs.

View a young lady with a ſtrong paſſion for dreſs: every new thing ſtrikes her: one companion has a richer ſilk than ſhe has; another has the prettieſt lace ſhe ever ſaw; a third has a pair of ear-rings ten times handſomer than her own: She burns with impatience to equal

qual them; and when ſhe does, ſome new things ariſe, and the others are old, though not worn out; i. e. her reliſh for them is loſt. Thus a continual round of faſhions keeps her inceſſantly anxious; and though perhaps ſhe poſſeſſeth every thing, ſhe enjoys nothing.

Not ſo the calmer well-inſtructed fair. She conſiders that propriety of dreſs is what ſuits her ſtation; and covets not another's jewels: ſhe wears, without a bluſh, a meaner ſilk than her inferior companion; and, free from the extremes of negligence or pride, ſhe is qualified for all the dignity that dreſs can give her; but is equally happy in a plainer appearance.

Thus too it happens with our ſons:

One is in the continual purſuit of pleaſure; has a thouſand contrivances to reach a play, a ball, or a horſe-race; and is miſerable if theſe things are going on without him: while another, awakened by Reaſon, and checked by Temperance, takes theſe things as they come; and neither inſipidly refuſes the chearfulneſs of an entertainment, nor loſes either his temper or his appetite, if he is diſappointed. Such is the difference between Paſſion and Reaſon; ſuch the genuine effects of Temperance.

TEMPERANCE, as I obſerved before, is cloſely connected with Juſtice; i. e. whatever through intemperance affects our health, or endangers our lives, muſt be unjuſt.

WHAT

WHAT can be more amazing than the falſe judgment of mankind, even in the moſt obvious things! All allow that we have no right voluntarily to throw away our lives; on the contrary, we are bound to ſupport them, even under the preſſure of pain and ſorrow, to the laſt moment. How comes it then, that while this is acknowledged, while men juſtly ſhrink with horror at the very thought of ſelf-murder, they have the hardineſs to dally with deſtructive inſtruments?

ALL the arguments brought againſt ſuicide, whether by ſword, piſtol, laudanum, or arſenic, hold good, in ſome degree, in the point before us.

THE oftener a building is ſhocked,

the ſooner will it decay; the more violence is uſed to a delicate machine, the ſooner will it be deſtroyed; and no machine is ſo exquiſitely delicate as man.

As every ſpecies of exceſs, riot, and debauchery, is a ſhock given to a man's frame, it muſt naturally impair his health, and conſequently ſhorten his life. Many things tend to affect this, which men in general are ſtrangers to: But there are others which they are too ſenſible of, yet attempt not to avoid, nay plunge themſelves into. Here then appears the neceſſity of Temperance; here we ſee the great obligations of parents to their children in this point; ſince they are not only acountable for their happineſs, but even for their health and lives.

To

To conclude: Let parents, while inculcating this virtue, diſſuade their children from every irregular attachment, and convince them, that no intemperate affections are juſtifiable; that beſides avoiding thoſe irregular paſſions which may be ſaid to reſide in the ſoul, there are others which dwell upon the ſenſes, equally capable of deſtroying us; particularly, an unhappy attachment to ſleeping, eating, drinking, and many other things, in their nature not only innocent, but abſolutely neceſſary; yet, by the frequent grievous abuſe of them, made the inſtruments of deſtruction.

Thus I have offered many things proper to be obſerved by parents in regulating the conduct of children in the firſt ſeptenary. Theſe are the ſteps which

which I have in great meaſure taken with my own children; and theſe are the ſentiments I wiſh to inſpire others with. If, therefore, as general laws, they are equally applicable to others, I hope they will be received with the ſame candour with which they are offered.

But, notwithſtanding what I have already ſaid, parents have ſtill much to do.

To keep up the ſpirit of government, they muſt conſtantly remember, that nature and reaſon are to be their guides. If we diſtort nature, our children will be prepoſterous figures; and if we baniſh reaſon, they will be brutes or monſters.

PARENTS muſt remember too, that it is not for themſelves that they labour to train up their children in order and obedience. There muſt be no ſelf-pointed views, no pride, no diſpoſitions to tyranniſe over their own fleſh and blood. Theſe are motives unworthy a place in any parent's breaſt. Their principal aim muſt be, to make their children happy, by making them wiſe and good: and if they ſucceed herein, ſo much happineſs will be reflected back upon themſelves, as will amply reward all their labours. But they muſt not ſtop even here; though this deſign is noble, they ſhould have another, ſtill more noble, in view, i. e. the univerſal good of mankind.

CHILDREN muſt therefore be anima-

ted

ted by their parents with all thoſe virtues that will make them dear and valuable to Society.

How can it be expected, that children ſhould come upon the ſtage of life with the neceſſary requiſites, unleſs due pains are taken to mould and temper their hearts, to form their minds, and cultivate their underſtandings?

Mr Pope, after labouring to prove for what end we are in being, what good we are to purſue, and what evil to avoid, concludes, "That all our knowledge is ourſelves to know."

If then this ſelf-knowledge is of ſuch vaſt importance to ſecure our happineſs even in a moral ſenſe, and is ſo very difficult

difficult to attain; ſurely parents are under the higheſt obligation to their children, to improve every means within their reach to gain this only true philoſopher's ſtone.

THE end, as philoſophers agree, is the firſt thing in the intention; but the means to attain that end are ſurely, in the caſe before us, either but little known, or little practiſed; or we ſhould not ſee ſuch daily and grievous miſtakes committed in the training up our little offspring; nor ſuch a continued chain of vice, folly, and ignorance, as is the general reſult of this miſtaken manners, this want of ſelf-knowledge.

I MUST cloſe this Lecture, with a caution, deſiring parents not to bewilder

themſelves in a maze of fancied difficulties; not to look upon theſe inſtructions as uſeful to, or practicable by, none but thoſe of genius, learning, and great abilities. The light of nature and reaſon beams ſtrongly upon every one; and parents, as I have before obſerved, have it greatly in their power to regulate their childrens conduct: for, after all, it muſt be confeſſed, that parents know much more than they do. But I hope, that ſuch as are really ignorant, will hereby, in ſome meaſure, be informed, that ſuch as already know, will hereby be induced to practiſe; ſince by avoiding the errors too generally run into, ſo much real good will enſue.

BUT, ſome may ſay, Where, or how

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are we to begin? Why (as already advanced) by authority.

AUTHORITY is undoubtedly the firſt means towards attaining this great end; the other means are, a ſteady attention to the various tempers of our children, a ſtrict guard over our own, and a watchful eye upon their conduct, joined to a ſerious practice of every leſſon for their improvement: to which we are to add, an education ſuitable to our ſphere in life.

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AUTHORITY is undoubtedly the first means towards attaining this great end; the other means are, a ready attention to the various tempers of our children, a strict guard over our own, and a watchful eye upon their conduct; joined to a serious practice of every lesson for their improvement: to which we are to add, an education suitable to our sphere in life.

LECTURE III.

LECTURE III.

The Education of Children.

THIS ſubject naturally carries the ideas of parents back to the childhood of their offspring: I ſhall therefore ſuppoſe, that the rules already laid down chiefly regard the firſt ſtage of life; and that parents have employed the firſt ſeven years in moulding their children, and rendering them ſo far pliable,

pliable, as to ſubmit to whatever they think proper for them.

THERE is a ſtrong paſſion in many parents, to have their children very forward in learning. In ſome caſes, this may be allowed and improved; but, in general, I think very little account is to be made of what they can learn before ſeven years old; it is commonly rote-work, forgot almoſt ſo ſoon as learned. However, theſe things ſhould be taken as they are found.

IF a child has great quickneſs and facility in learning, he ſhould not, by any means, be checked; but let not another be ſeverely chaſtiſed becauſe he has not the ſame early aptneſs. Thoſe who would avoid error upon this point,

muſt

muſt conſider, that a child's memory and judgment are yet too weak to be much exerciſed; that cloſe application and intenſe labour are very unfit for this infant age; that it puts the tender mind too much upon the ſtretch, and endangers either a fixed averſion to learn, or an incurable dulneſs: Let parents alſo conſider, that a quick child learns without any difficulty; and if they oblige one of another caſt to learn as much in the ſame time, they are ſure to give him more pain than his frame can bear.

PARENTS muſt be very careful to avoid theſe firſt miſtakes in educating their children; ſince, by a natural fondneſs to have them appear to advantage, they often thruſt them upon things unſuitable

ſuitable to their age, and which they are not qualified to undertake.

It muſt not from hence be concluded, that nothing is to be attempted in the firſt ſtage of life. This would be the oppoſite extreme of error. Playful as children uſually are, to leave them wholly to themſelves for ſeven years, would not only injure their capacities, but endanger a habit of idleneſs: what I mean is, that every part of education ſhould now be made as light, eaſy, and pleaſant as poſſible; that parents muſt not be diſſatisfied if they find no extraordinary progreſs made.

When this ſtage is over, the buſineſs becomes ſerious. Children are now to enter the ſchools; and ſhould each one receive

receive a proper education. The propriety of education muſt be argued from a knowledge of life; for no one will ſay, that the ſame degree of it is equally proper for all; therefore it will be right or wrong, in proportion to our knowledge or ignorance of mankind. When I view it in this light, it appears that the ſteps frequently taken by parents are in many reſpects erroneous. Nor is this to be aſcribed to the teachers, but to the parents; not to the plan, but the execution: for, as in the order of nature, every thing has its own ſphere, its province aſſigned it, which cannot be departed from without error; ſo, in the various degrees of mankind, if a proper regard is not paid to ſituation and ability, the miſtakes made in educating children muſt be very numerous.

EDUCATION muſt be ſuitable to our ſphere of life. Taking this for granted, I ſhall, with all due deference and reſpect, venture to lay down a plan of education ſuitable to thoſe who are in genteel life: and I hope that parents will at leaſt commend the deſign, if they ſhould not applaud the execution.

HUMAN nature (as daily experience ſhows us) is, in the general, alike in all, from the prince to the peaſant. The ſame weakneſſes attend us; the ſame paſſions torment us; the ſame diſeaſes kill us! all are the work of ONE GREAT ARTIST! all are born for the ſame great end! The gifts of Providence are innumerably different; the advantages of education are very numerous; and as a train of vices corrupts our manners,

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ſo a ſucceſſion of virtues ennobles our birth, and purifies our blood.

HENCE it is we often ſee thoſe exalted virtues in the great and noble inherited by their poſterity; and hence too we often diſcover, even where pains are taken to conceal it, an inbred dignity, a mien and aſpect ſuperior to the generality of men. Still, this rule is by no means univerſal; for the ſame experience ſhows us, that great men can do little things, as they do when paſſion inſtead of reaſon is their guide: ſo that parents, even of the higheſt rank, are under an indiſpenſable obligation to regulate the manners of their children: they have many things to do and to avoid, which are not common to all people.

THEIR

THEIR firſt care muſt be to avoid ſycophants, flatterers, and hypocrites, who too often attend on the rich.

NOTHING is ſo amiable as truth, nothing more deſirable, and yet nothing ſo diſtant from the great. If a gentleman has a child whoſe parts are weak, whoſe genius is dull, it is his misfortune, but cannot be his fault. The natural blindneſs of parents keeps them from a clear ſight of ſuch defects; but the unnatural or unmanly artifices of the flatterer quite prevent their ſeeing them at all; and thus the youth is taught to think himſelf what he never can be.

ANOTHER care muſt be, that youth who have parts as well as riches, are not ſuffered to waſte the flower of their age

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in idleneſs: a grievous, and yet common error.

I HAVE obſerved, that parents who know nothing are anxiouſly concerned to have their children good ſcholars; and very often we find parents of rank ſtrangely indifferent about it. This is ſometimes owing to a ſupine negligence in their own natural temper; but oftener to the falſe praiſes of thoſe who have the ear of parent and child. The young heir ſoon knows the title, dignity, and eſtate which he is born to poſſeſs; he knows himſelf to be independent, and on that account becomes careleſs about his learning; and if to this be added an imaginary excellence, through the conſtant flattery of a dependent, he is likely to be always ignorant;

rant; for, who will take pains to learn that thinks he knows enough? And that many of our young gentlemen are trained up in this diſpoſition, is too true to be denied. Time, indeed, may convince them of their error; but not, perhaps, until it is too late to recover what they have loſt.

THE education of Gentlemen ſhould be ſuitable to their rank.

AN elder ſon, to whom our laws give the eſtate, ſhould reſemble a young nobleman; not from a vain deſire of being equal with him, but from a laudable ambition of being excelled by none in learning. His education ſhould contain every thing that is uſeful and ornamental. As he is more conſpicuous than

others,

others, his education ſhould be ſuch as will caſt a luſtre upon every one that beholds him. He ſhould be taught to know, that by having a fortune ſuperior to his brothers, he is obliged to acquire ſuperior qualifications. He ſhould conſider himſelf as one deſigned to do honour to his family, and to his country; and remember, that if he neglects to cultivate his mind, he will be a diſgrace to both. In ſhort, he ſhould be an honour and an ornament to the age he lives in.

To this end, he ſhould ſtudy languages; that is, two of the dead ones, Latin and Greek; and of the living ones, beſides his mother-tongue, French at leaſt: for the learned are not agreed upon the variety of languages neceſſary

to be acquired. But beſides languages, a gentleman is to learn philoſophy, both moral and natural. He ſhould underſtand the mathematics; the ancient and modern laws of his own country; and the cuſtoms, laws, and manners of other nations. He ſhould be well acquainted with hiſtory, and even be a critic in his own hiſtory and language; becauſe they are what, in real life, he will have moſt occaſion to exerciſe.

To this ſolid learning, ſhould be added the embelliſhments of polite literature, poetry, painting, and muſic; and, to complete the character, dancing, fencing, riding, and architecture. Though this is going a conſiderable way, it is the leaſt of what may be expected from one in the light he ſtands. In a word, he

he muſt be taught to know, that it is not for himſelf alone he is to live; but, from the politeſt manners, a wiſe conduct, and a benevolent heart, to diffuſe pleaſure and joy amidſt all who know him.

EVERY gentleman of fortune ſhould give all his ſons the education of gentlemen; therefore the younger brothers are, in the fundamental points of education, to accompany the eldeſt: the foundation of their learning ſhould be ſuitable to the ſtock they ſpring from; but the eldeſt muſt be graced with every ornament.

PARENTS have two things to do with regard to their younger ſons.

THEY muſt firſt attend to their genius, temper, and inclination; and then reſolve upon an employment agreeable thereto, purſuing their education accordingly.

THE three learned profeſſions, divinity, law, and phyſic, require not only deep erudition, but alſo a ſpecies of learning ſuitable to each. Beſides, as theſe are employments of the moſt ſerious nature, and of the moſt weighty conſequence, it would be a grievous error not to give them all the advantages of education; eſpecially ſince, by this means, they will be uſeful to mankind in general, and may raiſe a fortune equal to their elder brother.

BESIDES the learned profeſſions, the

ſea,

ſea, the army, and the exchange, are open for them to engage in; which ſhows the neceſſity of conſidering their genius, temper, and inclinations.

NOTHING is more talked of than the neceſſity of conſulting the genius of our children, and nothing is ſo little underſtood, or ſo little attended to; yet ſome ſay, there is nothing more eaſy to diſcover. But if we conſider the errors of parents in this reſpect, we ſhall find reaſon to think differently. What is more evident than a general partiality to children? The conſequence of this is, a falſe eſtimation of their capacity. Tho' the knowledge of a child's genius is difficult to obtain, yet we are not to throw aſide our attention, but to improve our reaſon,

reaſon, and make ſuch concluſions as will conduce to their real intereſts.

To act with judgment in this weighty matter, parents ſhould not ſend a boy to ſea, becauſe he ſays he will be a ſailor; nor ſhould a commiſſion be bought for another, becauſe he ſays he will be a ſoldier. The former, perhaps, only wants to get away from ſchool, and the latter thinks it a fine thing to wear a red coat and a laced hat. Youth is naturally giddy, and what they like to-day, they will diſlike to-morrow; therefore parents muſt not take every ſtart of fancy for genius.

THERE are many ways of diſcovering what children are really capable of, and inclined to; our prudence and judgment

judgment are to go hand in hand with theſe diſcoveries. For inſtance, if we ſee a boy of intrepid courage, both loving, ſeeking, and enduring hardſhips, and dwelling with delight on maritime affairs, and at the ſame time loves and applies to his books; we need not heſitate to breed him to the ſea. So, if we find that another ſeeks a commiſſion from true honour and courage, and from an ardent deſire to ſerve his King and country, we ſhould encourage his laudable ambition: but, if in another, we diſcover that his motives are, only to be handſomely dreſſed, to ſaunter and dangle away one part of his time, and to rake and game away another, and at the ſame time perceive, that his only fear is, that of having occaſion to fight; we ſhould certainly reject his requeſt, and oblige him

him to turn his mind to ſomething elſe. In like manner, if we find a boy has his head evidently turned to buſineſs, and that the caſt of his temper diſcovers method in every action, we may venture to conclude, that we ſuit his genius by making him a merchant.

PARENTS frequently make a capital miſtake, in being influenced by ſome oblique intereſt, which often tends to ruin their children. As, for inſtance, the family has a handſome living in their gift, and a boy muſt be brought up a clergyman on purpoſe to fill it: or, there is an uncle who is a biſhop, therefore the nephew muſt be one alſo; though perhaps he has no more genius or chance for it, than he has of being Emperor of Morocco. So another, who would

would have done honour to the mathematics, or made a figure in polite literature, is cramped with the ſtudy of the law; not becauſe he likes it, but becauſe the profeſſion may raiſe him to be a Judge, or perhaps Lord Chancellor; though he has as little chance for either as the clerk to a juſtice of peace. So it is in many other inſtances.

PARENTS are often miſtaken, not only by inattention to the genius of children, but by over-rating their parts; by fixing upon a profeſſion for them, even ſo ſoon as they are born; or by thruſting them into an employment which their education is not equal to: and as not only the children, but ſociety alſo, muſt feel the good or bad effects of our

choice, it is of the higheſt conſequence to be judicious in it.

But genius is not the only thing to be conſidered in fixing our ſons for life. True genius is but ſeldom to be met with. Though our defects in general are not ſo much owing to the want of parts, as to the want of a proper cultivation of them; plain natural good ſenſe, carefully improved by education, will enable the generality of men to become proficients in any ſingle art or ſcience. But parents muſt aim at making their children happy; and this they cannot do, without ſomewhat complying with their temper and inclination.

The reſemblance which genius and inclination bear to each other, may make

make ſome people take them for one and the ſame thing. Genius is a natural gift, a power in the ſoul to do what another, without that ability, cannot do. Inclination is a natural propenſity to purſue ſome certain employment, whether we have or have not genius to execute it. It is ſaid of Cicero, that no man had a ſtronger inclination to be a poet than he had; yet, with all his great abilities, he had not a genius for it. So, in our own times, we may ſee men with the greateſt itch of writing, produce nothing that argues genius; ſome who are fond of muſic almoſt to diſtraction, without a power of acquiring it; and others, with a paſſion for painting, whoſe genius amounts to nothing more than to daub.

On the other hand, there are men poſſeſſed of genius, but devoid of inclination: ſo true it is, that however ſimilar they appear, they are quite diſtinct in themſelves; ſometimes very near to, at other times very diſtant from, one another. Upon the whole, we may obſerve, that uncommon genius is not always to be expected, and a general good capacity is ſeldom wanting; therefore nothing more remains, than to determine what employment will ſuit the temper and inclination of children, and to complete their education accordingly. Theſe then are the things which parents muſt attend to; and as none but general rules are laid down, the particular exceptions muſt be ſupplied by their own judgment.

THE education of a young Lady of rank and fortune comes next under conſideration.

HER education ſhould be ſuitable to her rank. So ſoon as the firſt ſtage is over, her time is to be eſteemed precious: Reading, writing, working, dancing, French, Italian, and muſic, are to be taught her; not ſuperficially, as is too commonly done; nor ſo as to puzzle and confound her underſtanding, but to enlarge and improve it.

IT has been ſaid, that there is not one man in a thouſand who reads well; if ſo, it is no unjuſt concluſion, that there is not a woman in two thouſand who does. But I hope the aſſertion is not true; and then the concluſion falls

of

of courſe. Still it is certain, that it is no eaſy matter to read well; and a young lady ſhould be taught to ſet a great value upon it, becauſe it is really graceful. To know the words and their meaning, is not ſufficient; ſhe muſt know the pointing, the emphaſis, and the cadence; ſhe muſt acquire an eaſy and graceful variation of the voice, ſuitable to the nature of the ſubject, or ſhe will never read well. To read with energy and beauty, we ſhould know our ſubject, keep cloſe to nature in the delivery of it, and never uſe any tone of voice but our own.

THE Writing of a young lady ſhould have an eaſy elegance in it: It ſhould be a medium between the Italian, and that meanneſs of hand too common in the

the ſex. Each of theſe faults in writing will appear in their true light, if we conſider that the cuſtom of writing familiar letters is a moſt important ſtep in her education.

NOTHING tends more to open the mind, and bids fairer to gain a knowledge of the world, next to ſeeing it, than to give and receive our thoughts in a virtuous intercourſe of friendly epiſtles. This depends greatly upon the manner of writing. If a lady writes a fine Italian hand, ſhe hates the thought of a letter, becauſe it will take up ſo much time, the Italian being wrote very ſlowly; and if ſhe writes a bad hand, ſhe thinks her ſcrawl is ſo frightful, ſhe is aſhamed that any body ſhould ſee it. Another important reaſon for familiari-

ſing

ſing a young lady to her pen, is that of writing correctly. For a lady not to ſpell with exact propriety, is frightful beyond expreſſion; but when ſhe has gained this, ſhe poſſeſſeth nothing unleſs ſhe writes with grammar, ſtyle, and a ſuitable turn of expreſſion. Some indeed have naturally a happier turn this way than others, and appear to have been born with a talent for writing; but ſtill a great deal depends upon a due care of their education in this point.

DANCING may be mentioned of courſe, though it is needleſs to recommend it, as all are convinced of its importance, as a ſtriking accompliſhment. But to avoid error, the end of it ſhould always be remembered: It is not ſo much

much to ſhine at a ball, though even that may ſometimes be neceſſary, as to give an eaſy air and grace to all the motions of the body.

FRENCH, in its purity and perfection, is both ornamental and uſeful in the education of a lady. It is not only polite but uſeful; becauſe ſhe may have frequent occaſions to ſpeak it, and there are many good authors in that language which are not tranſlated into ours.

ITALIAN and muſic ſhould be inſeparable in the education of a lady: for though muſic has been greatly improved within half a century paſt, yet the critics in this way inſiſt, that muſic in our language cannot equal the Italian,

on account of the great number of conſonants it abounds with.

When a young lady is advanced thus far, ſhe will have done a great deal, but not enough. If ſhe is taught to underſtand, that the great muſt be diſtinguiſhed by their ſuperior knowledge, ſhe will be animated with a deſire to acquire it, and not be content with an inferior degree of it. Still, as deep ſtudies ſeem to be the province of men, I ſhall not urge the ſtudy of the learned languages; but leave it to be determined by parents and preceptors.

History gives us examples of Queens, and ladies of every rank, who were diſtinguiſhed by great learning. Sir Thomas More, High Chancellor of England,

England, commends his daughter for the purity and elegance of her Latin; and Madam Dacier, daughter of Tanaquil Faber, is well known to have tranſlated Homer from the Greek. But theſe are rare examples, rather to be admired than imitated.

NATURE tells us, that the education of a woman ſhould be rather ſprightly than grave. Polite literature is more ſuitable to a lady than ſyllogiſms in logic. However, that a lady may by no means be deficient, ſhe ſhould have, beſides what has been recommended, a knowledge of arithmetic, geography, and drawing; to which may be added, a general acquaintance with moral and experimental philoſophy.

THE ſketch here given, is not to be conſidered as any thing more than the foundation, upon which the ſuperſtructure is yet to be raiſed. In order thereto, a young lady muſt be taught to underſtand what books ſhe ſhould read, what language ſhe is to ſpeak, what ſentiments ſhe ſhould adopt, and what her deportment and actions ought to be.

A YOUNG lady ſhould be well directed what books ſhe is to read. This is a nice matter to determine. Nothing is more difficult, even among men, than a proper choice of books. Wiſdom and virtue are the grand ſciences we are born to learn; books and men are the great channels to convey the knowledge of them to us. Parents give ſome general cautions againſt bad company, but not againſt

againſt bad books. They are not diſtinguiſhed from the good; and are continually open to our view. Witneſs the ſwarms of lewd plays, poems, and romances, which tend to inflame the minds and corrupt the hearts of readers: witneſs the ſophiſtry and falſe reaſoning of ſuch writers as are proud of ſhowing how ingeniouſly they can deceive; and alſo, the long train of trifles which the preſent age abounds with.

From this clear view of the ſtate of books, is it not apparent how liable we are to be miſled? So true it is, that we may read our whole lives, and learn nothing; or, what is worſe than nothing, learn that which is erroneous and vicious. Since this point is of ſuch conſequence to all, let both ſexes have very

able

able and faithful guides herein; and let this maxim be imprinted upon the minds of children, that all their ſtudies ſhould tend to make them wiſe and good. Convinced of this, their own judgment will, in great meaſure, as they advance in years, inſtruct them what to read.

A YOUNG lady ſhould be taught to ſpeak her mother-tongue with great clearneſs, purity, and elegance. Nothing that is coarſe, mean, or vulgar; nothing uncouth, ſtrained, or affected, ſhould ever drop from her lips; the one debaſes her quality, the other degrades her underſtanding. Another error in ſpeech to be avoided by a lady, is that of catching every new-coined word. The Engliſh being a living language, is ſubject to great variations; but is now

juſtly

juſtly eſteemed to be in high perfection. Still there is reaſon to ſuppoſe, that every change is not an improvement; and if it was, a lady ſhould not be the firſt to adopt it; yet it often happens, that a deſire to appear wiſe and learned makes people overſhoot themſelves, and by aiming too high are liable to fall too low.

The ſentiments of a lady ſhould be noble, virtuous, and pure. As ſhe is ſurrounded with external grandeur, ſhe muſt be taught to ſupport a dignity of mind, without which all her pomp will be pageantry. She muſt be taught to know, that the nobleſt ſentiments are thoſe which inſpire her with a love of virtue; and to be truly great, ſhe muſt revolve in her mind the hardſhips and

ſufferings

ſufferings of the inferior ſtates of life. Above all, ſhe muſt be taught to maintain a ſpotleſs innocence, and live in a conſtant reſolution to ſuffer any thing, rather than diſgrace her birth and quality by an unworthy action.

HER deportment muſt anſwer her quality in life, and be elevated, majeſtic, and noble: ſuch as will ſtrike people with awe, and at the ſame time charm them with its complacency and affability; ſuch as will not ſuffer the boldeſt to offer the leaſt indecency, at the ſame time diſcovering a heart ſuſceptible of the tendereſt impreſſions. An eaſy grace, a lively chearful air, ſhould accompany all ſhe ſays and does; and, leſt this ſhould degenerate into levity, ſhe muſt take

take care that ſhe never throws off that great ornament of the ſex, Modeſty.

FINALLY, her actions muſt be ſuch as will contribute to the happineſs of others as well as herſelf; ſuch as will reflect a luſtre upon her own perſon, and attract the eſteem of all around her. Generoſity, benevolence, charity, and humility, with a ſweetneſs of temper, ſhould alternately prevail; and if the diſtreſſes of any ſhould intrude too far upon her, let her not add miſery to miſery, by dropping the air of her countenance, or uſing any bitterneſs of expreſſion, when ſhe is not diſpoſed to relieve.

THUS I have laid down a plan of education ſuitable to a genteel life, which

I hope will be deemed natural, practicable, and no way repugnant to good ſenſe; nothing ſtoical, wild, or romantic; nothing but what every perſon of family and fortune may and ought to be.

I SHALL cloſe all, with remarking how injuriouſly men often ſpeak of the capacities of the female ſex. Admitting (what is matter of doubt) that the human underſtanding is weaker in women than in men; yet it by no means excuſes our excluding them from education, or juſtifies our too general neglect of them.

THIS is an error of the greateſt conſequence to ourſelves. Good ſenſe, and good temper, improved by education, ſhould

ſhould be every man's view in a partner for life; and where ſhall we find them, if education is neglected? A rational man ſhould chuſe a rational companion; but how will ſuch be found, if pains are taken to cheriſh ignorance? Thus, it is plain we are injuring ourſelves, and poſterity too, by this unworthy treatment of the ſex. Still it is reaſonable, that men ſhould have ſuperior education as well as ſtrength. The thing contended for is, that every woman ſhould have ſuch an education as will ſuit her condition in life; ſuch an one, as will make her ever pleaſing, becauſe ever uſeful and agreeable.

LECTURE IV.

LECTURE IV.

The Education of Children.

IN this Lecture, I ſhall point out that education which is proper for men of trade and commerce.

THE principal aim of ſuch parents ſhould be, to conſider what ſphere of life their children will act in; what education is really ſuitable for them; what will be the conſequence of neglecting that;

that; and what proſpect a ſuperior education will give them of their advancement to poſts of dignity. I allow, it is pity that a fine genius ſhould be uncultivated and buried in oblivion; but ſurely it is greater pity to miſtake childrens ſtation, capacity, and inclination, as parents generally do; nay more, miſtake their own capacity too; by engaging them in things above their ability to carry them through.

THE firſt thing many parents do, is, blindly to magnify their childrens parts. In conſequence of which, they engage them in ſtudies which ſuit their fancy; then they turn their eyes upon ſome few great men, whoſe very uncommon genius and merit have raiſed them to conſpicuous ſtations; and ſo, in the vanity

of

of their hearts, conclude that their ſons are to be judges, biſhops, generals, and I know not what.

But I would earneſtly diſſuade parents from this capital miſtake; indeed, it ſeems ſo glaringly abſurd, that I am ſurpriſed it ſhould be ſo common. But ſome in the inferior ſtations will ſay, muſt not we give our children education? Yes, certainly: but it ſhould be a ſuitable one. What then, may we not aim at raiſing our children in the world? or muſt they, from generation to generation, remain mechanics, tradeſmen, or the like? Here I would not willingly be miſunderſtood. Every one ſhould look forward: there is a neceſſary degree of ſpirit becoming all mankind; but then, to be judicious, it muſt be ra-

tional. Thus, at the ſame time we avoid ſinking into meanneſs on one hand, on the other hand, we muſt take care we do not fall into error.

EDUCATION, though deſigned to lead children to every advantage, is often beſtowed to their diſadvantage, by being the cauſe of many errors they would otherwiſe have eſcaped. Education is often waſted upon children, either by being improper for their ſtation, or by engaging them in things which they are unfit for. Education is a term that often miſleads parents; for many are ſtrangers to its extent and uſe, and cannot tell whether their children poſſeſs it or not. Theſe things conſidered, it is eaſy to conclude how common an erroneous education muſt be; and how much it

becomes

becomes parents to reflect upon the neceſſary means to obviate the like errors for the future.

This puts me in mind of a lady's coachman, who was an inſtance of the miſtakes I have been ſpeaking of. "I am reſolved, ſays he to an acquaintance, to have one gentleman at leaſt in my family." In order thereto, he gave his ſon education, and then put him to an attorney. This intitled the young fellow to dreſs out, and keep, what he called, good company: theſe good companions led him to pleaſures, gallantry, and many other extravagancies; in conſequence of which, the old man ſoon broke his heart, and the young one was utterly ruined. But how much happier would he probably have been,

had he kept in his own ſphere, and been a coachman too.

It frequently happens, that honeſt induſtrious men in trade grow wealthy, and conſequently are ambitious of giving their children learning. Now, as they uſually have but a ſmall ſhare themſelves, they know little more of it than the name. They ſend a boy to ſchool, and becauſe they hear him ſpeak hard words, and ſee him hammering at a Latin exerciſe, ſagely conclude that he has learning; when it is fifty to one, that, comparatively ſpeaking, he knows nothing.

It requires a great deal of time, diligence, and application, for a boy to become a good grammarian, though taught

taught by the beſt methods, and the beſt maſters; what then muſt be the fate of thoſe who are under bad teachers? and that there are ſome ſuch, I believe will not be diſputed.

But ſuppoſing a boy really acquires ſome knowledge, let us ſee of what uſe it will be to him. His father perhaps is a baker; he brings his ſon up to his own buſineſs: well, what does a baker want with learning? Nothing. Beſides, continued diſuſe will make him forget it; or, ſhould he retain it, of what uſe could it be to him, but to make him pedantic and ſelf-conceited.

Perhaps, upon the preſumption that this boy is a ſcholar, the honeſt baker, wanting his ſon to cut a figure, ſends him

him to the univerſity, and he becomes a divine: but what pity is it that a good baker ſhould be ſpoiled? The poor young man, though ſpirited up by his fond miſtaken parents, has neither talents, genius, or intereſt. What then muſt be his fate? Why, he muſt drudge and court, and wait his whole life, and at laſt gain nothing.

WHAT can be more miſtaken than this conduct, and yet what is more common? It may be urged, that theſe are inſtances of illiterate parents only, and that people in better life know better things. Now, allowing that to be the caſe, ſtill, as parents of this kind are very numerous, they ſtand in great need of being ſet right, as the errors they

they are guilty of by this falſe education are productive of many evils.

I WILL ſuppoſe, that parents deſign the real good of their children; and neither mean to neglect them, nor to hazard their ruin by overdoing things. To this end, boys are to be taught reading, writing, arithmetic, and drawing; to which may be added, a knowledge of maps.

THIS plan, though compriſed in a few words, contains all they need, nay, all they ought to learn.

IT is uſual in the common trades to put boys apprentice about fourteen years old. Now, ſuppoſing they begin to learn at ſeven, they have work enough cut out

out for ſeven years at leaſt; which, if their time is well employed, may turn to great account.

My firſt advice is, that boys of this claſs never once attempt to learn Latin. What do they want with it? or what uſe can they make of it? Will it enable Criſpin to make better ſhoes? Will it aſſiſt a tailor in cutting out a coat? or will it give a keener edge to the barber's razor?

Parents, when they ſend a boy to ſchool, are often guided by the maſter, as to what he ſhall learn. He, in view of advancing his ſcholar, puts him into Latin, and would think him ſhabby without it. But is it not poſſible, that this gentleman may be a perſon of real merit,

merit, a good grammarian, nay, a complete claſſic ſcholar, and yet a very bad judge of life? Moſt certainly. The boy is thruſt headlong into things he does not want, and neither parents nor maſter conſider the end: for though it is certain that parents cannot always tell what their children will be, yet thoſe of this claſs are pretty ſure they do not want deep learning.

Of all the miſtakes committed in education, none is equal to that of thruſting a boy into an employment for which he is unqualified; eſpecially if it is one of a ſerious important nature: and no people upon earth are ſo liable to this as the claſs we are treating of; for as they are apt to take a remove beyond themſelves for profound knowledge, they

plunge their children into a labyrinth of difficulties, by engaging them in a profeſſion or ſcience far beyond their power to reach.

I HAVE already urged, that, in the caſe before us, a learned education is needleſs and improper; but this is ſaying too little, and treating it too mildly. We may go farther, and ſhow that it is even hurtful, by being an impediment to more uſeful knowledge; yea, farther ſtill, that it is not always what it is taken for.

A BOY in common life has about ſeven years ſchooling; the greateſt part of which we will ſuppoſe to have been ſpent in learning Latin. His Engliſh, therefore, is ſo much neglected, that he can

can neither ſpeak or write his own language; while writing and arithmetic are gained as imperfectly. Now, I beg leave to aſk, whether theſe three laſt are not more uſeful to a boy of this ſtamp than Latin? and whether it is not a misfortune to ſpend his time in gaining what he has no uſe for, and omitting what he wants? But it is an error in me to call it gaining, when in reality it is loſing: for, after a boy has been puzzling his poor brains, and been tortured with Latin for ſeveral years, it is ten to one, that, comparatively ſpeaking, he knows nothing; i. e. nothing radical and to the bottom; nothing, in ſhort, but what one year's apprenticeſhip will entirely efface.

As a proof, that this is no exaggera-

tion, loſing learning is not only the fate of boys in common life, who ſeldom get more than a ſmattering; but it is confeſſed by every gentleman, by the beſt of ſcholars, that the long diſuſe of a language, or almoſt any branch of learning, will in great meaſure wear it out of our memories.

It may be urged, that a complete knowledge of the Engliſh cannot be acquired without Latin. I have heard many gentlemen ſay ſo; but, with all due reſpect, I beg leave to diſſent from this. I have ſeen a good Latin ſcholar greatly deficient in the knowledge of Engliſh; and have ſeen a very correct Engliſhman, who did not know a word of Latin. But nice grammatical rules are not ſtrictly the province of boys in common

mon life, and much may be done without them.

THERE are no people in the world, whom I at the ſame time both honour and pity ſo much as ſchoolmaſters and preceptors. There is ſomething ſtrangely inconſiſtent in mankind, or they could not ſee a maſter inceſſantly ſlave, and toil, and ſweat, to inſtruct others, and leave him at laſt without reward. The man who is qualified to be a teacher, muſt have laboured many years in the purſuit of knowledge. If we would have ſuch a man to do juſtice to our ſons, we certainly ſhould do juſtice to him; i. e. we ſhould endeavour to make him happy, for making our children wiſe, by rewarding him according to his merit. From a miſplaced frugality, or an ungrateful

grateful diſpoſition, it often happens, that parents do not ſeek the beſt, but the cheapeſt teachers; whence follow, not only the fatal conſequences attending a bad education, but alſo many perſons, who are by no means qualified, undertake the important taſk. And it is moſt likely, that ſome of theſe unqualified teachers are the fruits of this falſe education we have been ſpeaking of; men who, though unequal to their preſent engagement, might perhaps have been eminent proficients in ſome other way; while in this, the higheſt honour they arrive at is to be the ſlaviſh maſters of ſome little inſignificant ſchools. But to return to my ſubject.

A GOOD maſter will teach his ſcholars to read; and to do it in a very expreſſive

preſſive and ſignificant manner, at the ſame time that he makes them acquainted with the ſubject. He will teach them the different types; ſhowing why a Roman, and why an Italic letter is uſed; where the accent is to be laid upon different words, and upon the ſame word in different ſenſes; where capital letters are to be uſed, and why; the different ſtops, which we call pointing, their nature, number, and power; the cadence, or falling of the voice, when ending a ſentence, or a paragraph; and, what is the greateſt beauty of all, where to lay the emphaſis or ſtreſs upon every expreſſion, ſo as to ſound its utmoſt energy.

FARTHER, he will teach his ſcholars to keep cloſe to nature; and not ſuffer them to borrow a whine, a tone of voice from

from that almoſt univerſal deſtroyer of Nature, Affectation. He will ſhow them, that the only thing which can be granted in this caſe, is a certain adjuſting, or rather a little elevation of the voice in reading, above ſpeaking. He will ſhow too, that, according to Nature, all ſubjects do not require equal energy in reading; and conſequently the voice muſt be varied upon ſuitable occaſions: for, as we are ſuſceptible of various impreſſions, and as joy, grief, anger, and other paſſions, are differently expreſſed by us without any previous ſtudy, purely from the force of Nature; ſo a good maſter will ſhow, that a prayer, a hiſtory, and a poem, have each ſomething different in their nature; and that to give them their due propriety, force, and beauty, each muſt be read in a different way.

Besides these things, the good master will show his scholars, that in order to speak to perfection, they must first observe what language their betters speak, and, by comparing it with that of the vulgar, they will be enabled to distinguish, not only good from bad, but propriety from impropriety; whence they will insensibly learn gender, number, and case; person, mood, and tense; with many other things relating to grammar, without once supposing that they are acquiring them. Then he will direct them in the choice of such books as will give a double relish to reading, by the goodness of the language which they are wrote in. And, lastly, he will recommend their seeking opportunities of hearing their betters read, that they may complete by imitation

what inſtruction has laid the foundation of.

Boys are next to engage in Writing; and I earneſtly recommend a cloſe attention to it, as a matter of great importance. The preſent method of teaching, and the kind of hand now uſually wrote in buſineſs, is, I think, admirable. The merchants of London, and ſome of the public offices, ſhow great perfection in this way; and I would recommend, as proper for every boy to learn and practiſe, a mercantile hand, becauſe it is both uſeful and beautiful.

Every man who is acquainted with life, muſt daily ſee the too general defects of hand-writing. If a common mechanic brings in a bill, what a pitiful

ful figure does it make? nay, it is ſometimes ſo very bad, that none but the writer himſelf can read it; and where we ſee one wrote in a maſterly way, it is ten to one but the poor man has, at ſome expence, employed ſome body to do it for him; which certainly muſt be conſidered as a grievous misfortune, becauſe it is both an inconvenience and a loſs, which ought to be prevented in the riſing generation. Beſides, if we reflect upon the unforeſeen advantages which many meet with who are fine penmen, we ſhall be convinced how neceſſary it is to excel in this art.

We come now to Arithmetic; which includes a large field of knowledge.

The uſe of figures is ſo univerſally

known and allowed, that it ſeems needleſs to urge any thing in their favour. Men of all degrees want their aid; they are the firſt introduction to the mathematics; and the knowledge of them is more or leſs neceſſary to all, from the prince to the peaſant. If a man fails in Holland, his neighbours immediately ſay, he has not kept good accounts. The uſe and power of figures, thoroughly known, and properly attended to, would preſerve thouſands from ruin.

PARENTS cannot do too much to inſtruct their children in this important branch of knowledge; eſpecially if they conſider, on one hand, the confuſion and perplexity which attends the ignorance of it, and, on the other, the many

many ſurpriſing turns in their favour, who are poſſeſſed of the knowledge of it.

ALL young people, as I have already recommended, ſhould be taught Method; and nothing is ſo likely to initiate them into it, as a maſterly knowledge of figures. Beſides, Debtor and Creditor, Loſs and Gain, are by no means confined to the merchant. Every man, however low his trade, or however ſmall his dealings, while he does trade or deal, ſhould underſtand what he is about; and he has no other way than this of attaining that neceſſary knowledge.

I AM very ſenſible, that ſome men, even in trade, have got through the world, and made great acquiſitions, without any conſiderable degree of this kind of

of knowledge; but we may truly ſay of ſuch, that Fortune ſtood ſo very near to them, that they could not help ſtumbling upon her; though, for one who has thus ſucceeded, a thouſand have miſcarried.

My aim is, to have the riſing generation educated ſo, that misfortunes may be prevented, or their conduct be irreproachable, if they ſhould happen. This and the foregoing branch of knowledge are ſtrong recommendations in various ſtations of life; many, by theſe qualifications, have riſen from nothing, and become great merchants. Our Eaſt-India and other companies, frequently want boys thus qualified; and when young people ſet out in the world, and act for themſelves, the knowledge

of

of their affairs, from their ſkill in figures, will often be a reſtraint upon them, and curb their paſſions, by keeping them from what they ſee they cannot afford.

I SHALL ſpeak next of that important, though much-neglected branch of knowledge, Drawing.

IT is matter of ſurpriſe to me, that a thing ſo truly uſeful, and, in many reſpects, ſo indiſpenſably neceſſary, ſhould be ſo generally diſregarded. As parents cannot tell certainly what their children will be, it is proper, that, according to their ſtation, they ſhould be educated ſo as to be prepared for whatever may ſuit their circumſtances, their capacity and inclination. To this end,

beſides

beſides reading, writing, and arithmetic, I earneſtly recommend drawing.

To prove its uſe, let us firſt view the various branches of building; where we ſhall immediately ſee the neceſſity of underſtanding it.

It is my advice to all parents, without exception, that they endeavour to raiſe in their children an ardent deſire to excel; not to engage them in things they are unequal to; not to fill their heads with chimeras of fancied power and abilities; but to labour with unwearied induſtry to become perfect in their way, whatever may be their profeſſion, trade, or buſineſs.

If a boy is to be a bricklayer, a carpenter,

penter, or any other trade relating to building, it is right that he ſhould be animated with a deſire to become perfect, and not be contented with a ſcanty, ſuperficial knowledge of his buſineſs. And to attain this, drawing ſhould be made as familiar to him as writing; which would greatly tend to his advancement in the world: for how often does it happen, that a gentleman wants his own conceptions and deſigns explained and improved; which are eaſily done by a maſterly workman, but will be entangled and made worſe by a blunderer.

DRAWING ſhows us the difference between beauty and deformity, as features, mien, aſpect, ſtature, and the power of light and ſhade. It teaches us

the uſe of lines, angles, ſquares, and circles: it points out the rules of proportion: it ſhows what baſe is proper for an edifice of different dimenſions; what conſtitutes a regular and an irregular building: it diſtinguiſhes true from falſe taſte; it aſſiſts our fancy, and enlivens our imagination; it is the foundation of architecture, and therefore neceſſary for every branch of building; for though there are general rules and principles in each order of building; yet there is great latitude for what we call fancy, taſte, and judgment: and thus the whole beauty and propriety of an edifice may be ſaid to depend upon the artful blending of the ſeveral orders into one perfect ſuperſtructure. So much for the uſefulneſs of drawing, in building. But I ſhould not do juſtice to this art,

art, if I ſtopped here; it is far more extenſive.

It is not enough that a gentleman builds himſelf a houſe; it muſt be furniſhed too: and if he is a man of fortune and taſte, he will not be contented with what is merely uſeful, but will add the ornamental likewiſe: hence appears the neceſſity of the artificers being maſters of this art.

If an upholſterer is ſent for, it is an advantage to him, not only to give the proper dimenſions of furniture, but to diſplay the ſeveral ornaments and fancies in uſe, and even to ſtrike out new deſigns of his own, that he may convince people he is a maſter in his way. He cannot ſhow a piece of damaſk or

printed linen, but what the draughtſman appears in; and it is right that he ſhould be equally knowing in his own buſineſs.

But if we take a more general ſurvey of things, in order to give us a true and ſolid eſtimation of real life, we ſhall find this art of ſurpriſing uſe. How many trades are there ſubſervient to the arts and ſciences? Thoſe who make maps, charts, and globes; all thoſe who make mathematical inſtruments, and the vaſt apparatus for the different parts of experimental philoſophy; alſo engravers, ſculptors, painters, and anatomiſts; all theſe, with many others, ſtand in need of drawing. So vaſt is its uſe, and ſo neceſſary is the knowledge of it!

THE next ſtep of education is Geography, or the knowledge of maps.

GEOGRAPHY makes us acquainted with the whole ſurface of the earth, the whole terraqueous globe; which is firſt divided into quarters, viz. Europe, Aſia, Africa, and America; theſe quarters are ſubdivided, ſo as to make us acquainted with particular provinces, kingdoms, ſtates, and empires. Hence it is eaſy to ſee the pleaſure and uſe ariſing from this knowledge. Men of every rank are liable to leave their native country; and indeed it is ſometimes the only way to their advancement. What a pleaſure then muſt it be, to find ourſelves acquainted with a road which we never ſaw? to travel in a foreign country, without pain, from our foreknowledge

ledge of it? which is really the caſe with an adept in geography.

SUPPOSING our travels do not exceed the bounds of our own country, it is a ſubject of great delight to be thoroughly acquainted with that. Or, ſuppoſing we do not travel at all, geography has ſtill its uſe: it aſſiſts us in the knowledge of hiſtory; and thereby adds inſtruction and pleaſure to our reading. In fine, it makes us acquainted with the whole world, without going out of our cloſets.

NOTWITHSTANDING what has been ſaid, allowances are ſtill to be made, as circumſtances vary. Education is in ſome meaſure accidental; and it is right to embrace thoſe advantages which accident

cident offers, provided they do not interfere with more uſeful knowledge; for then they are no advantages: *e. g.* No body ſhould neglect their mother-tongue; yet if they are ſo ſituated that they can add French to it, they ought by all means to do ſo.

FRENCH is now ſo univerſal, that a man who ſpeaks it, can do buſineſs with almoſt any foreigner that comes in his way; or ſhould he go abroad, he can tranſact his buſineſs in any country, or upon any exchange in Europe. Beſides, in taking a view of life in the *beau monde*, we may obſerve, that, to ſecure the intereſt and favour of the great, even the tailor, the milliner, the ſhoemaker, and many others, are expected to introduce their modes under a French

tongue.

tongue. But to do juſtice to the wiſdom of our nation, this is far from being general: therefore a general and cloſe application to the French for our commercial claſs does not ſeem either neceſſary or practicable; becauſe to ſome it would be uſeleſs; by others it would ſoon be forgot; and by many it would never be attained.

ANOTHER part of education is Muſic; but this is often merely accidental. If a man plays upon any inſtrument, it will be a pleaſure to him to employ his ſon's leiſure time in giving him ſomething of ſo agreeable an amuſement; or if he can improve his daughter's ear or voice, by giving her a pleaſing manner in ſinging, ſhe ſhould not be deprived of it; for theſe things make young people ſpright-

ly

ly in themſelves, and pleaſing to others. But care muſt be taken that they ſtop here: for they muſt not engage in an expenſive and laborious ſtudy of muſic, unleſs it is to be their trade. Nor muſt they be ſo attached to it, as to neglect other obligations, or ſo as to engage them in irregular company. And, above all, great care muſt be taken that they are not tainted by that torrent of corruption, bad ſongs.

THERE is one ſtep of education yet to mention, which I think of ſome importance, if it could be obtained without the uſual inconveniencies attending it; I mean Dancing.

I CONSIDER dancing as conducive to health; as ſometimes a means of pre-

venting deformity: and where there is no danger of that, it is the great means of making young people, of both ſexes, ſtand, and walk, and ſit, and even look and ſpeak to advantage. Mr Locke, ſpeaking of a docile mind, and good diſpoſitions, as ſuperior to every other conſideration, ſays, "Parents ſurely muſt have a ſtrange affection for Latin and Greek, who will prefer them to their ſons virtue." So too I may ſay of dancing; if children cannot get the good without the bad, it is better to let it quite alone.

HERE I muſt obſerve, dancing is too expenſive for a great many people: nothing indeed to thoſe of fortune, or in great buſineſs; but to others, more ſo than is proper for them. In the next

place,

place, it is apt to inflame young people's vanity, as well as to increaſe the expence of their apparel. A boy who learns to dance, is not pleaſed unleſs he has pumps, white ſtockings, a laced hat, and many other things unſuitable to his ſtation; and a girl rejoices when the dancing days come, only becauſe ſhe is to have her beſt ſuit on. Another objection is, the danger of contracting a paſſion for dancing; for though ſometimes young people may very innocently divert themſelves with an evening-ball, or a country-dance, yet an eager deſire for theſe engagements, eſpecially to thoſe of lower rank, are extremely dangerous. Still, as this qualification ſeems ſomewhat neceſſary, if the expence of the maſter can be ſupported, the other difficulties may be got over.

But here the manners are concerned. Children muſt obey, and wear without a murmur, or a bluſh, ſuch apparel as their parents judge fit for them. If, beſides this, they are made ſenſible that every ſtep in their education is taken purely for their good, and are carefully taught never to abuſe, by an inordinate attachment, what is beſtowed upon them only for uſe; if parents, I ſay, do this, they may in general hope, that whatever their children learn will turn to ſome good account.

The greateſt part of what I have ſaid, is applicable to Girls as well as boys. Many things are within their reach, and may be attained by them. They may read and write to great advantage; and learn ſo much of accounts as will be neceſſary

ceſſary to conduct their concerns, and underſtand thoſe affairs which they may in future life be engaged in. They may and ought to work to perfection, but principally the uſeful parts; for though the ornamental are highly commendable, yet they muſt not be encouraged to the prejudice or neglect of the uſeful. When ſuch a foundation is laid, let them be carefully inſtructed in the management of a houſe; from whence they will receive ſuch a fund of uſeful knowledge, as, when joined with good demeanour, will procure them not only the eſteem of their equals, but that of their ſuperiors.

Let parents further endeavour to inſpire them with diſpoſitions daily to improve their minds; to maintain with firm

firm reſolution the pureſt innocence, even amidſt the rudeſt attacks, if they ſhould occur to them: and, laſtly, to ſupport themſelves with a chearful mind in that ſtate which is allotted them. In fact, happineſs is much more within their reach than they commonly imagine; but if they neglect to conſider the advantages they enjoy above thouſands who are beneath them, and anxiouſly dwell upon the ſplendour of thoſe above them, it is certain they will never find it.

HENCE parents may ſee how advantageous theſe ſteps of education are for moſt of the purpoſes of life; nay, they are ſuch as ſome in better ſtations are in great meaſure ſtrangers to, though they may be poſſeſſed of qualifications

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otherwiſe uſeful. If there ſhould be added thereto, virtuous diſpoſitions, a docile mind, a becoming behaviour, and the genuine manners recommended, I think parents in general may promiſe themſelves much more comfort in their children than what is uſually found, yea, as much as they can reaſonably expect.

THOUGHTS

UPON THE

Preſent Plan of EDUCATION.

THE method of education which is followed now, and has been followed ſo long in our ſchools, is chiefly founded on a miſtake.

THE ſchool-education among the Romans of old, aimed no further than at

two languages; each of theſe a living language. Their own, for converſation, for reading, and for ſpeaking in public; and Greek, that of their neareſt neighbours; and of neighbours too, who had been for ſome time in the chief poſſeſſion of the arts and ſciences.

In teaching their own language, the Romans made uſe of their poets chiefly; and with very good reaſon. For the thing to be taught at firſt was the right pronunciation; and how could they fix the proper tones of the words, and the true quantities of their ſyllables, but from the works of their poets?

When the Romans had advanced their conqueſts pretty far in our iſland, our anceſtors (wiſer, perhaps, in this

than

than we may be) fell with a ſurpriſing readineſs into the cuſtoms of the conquerors, ſtudied their language, and, probably, adopted their method of ſchool-education; for they had ſcarce any common ſchools of their own.

It might be right enough then to comply with the politics of Agricola, and to be as ready to learn the cuſtoms of the Romans as they were to teach them. And indeed, whilſt the Roman dominion laſted here, the moſt prudent of the old Britons were probably the moſt earneſt ſtudents of their times.

It was then politic to ſtudy Latin and Greek: Latin, as neceſſary to enable them to converſe with their maſters; and Greek, as a language ſo much in

vogue with the ſame. Without the former, at leaſt, they could not well make their court to the conquerors, nor get themſelves advanced to any poſt of credit in their own country. It was this, I imagine, which made the Roman method of education take ſo much among us; and the introducing and following it for ſome time was as prudent as it was neceſſary.

But after the Romans found it not worth their while to maintain their conqueſts in this iſland, and at laſt quite deſerted it, the Britons of that age might be as wrong in continuing this mode of education, as thoſe of the former were right in receiving it. However, as it was then in poſſeſſion, and had been for three or four centuries, it ſeems to have been

been continued, without conſidering that there was not the ſame reaſon for it; and ſo to have been handed on, without any conſiderable interruptions, quite down to our days. All this while, though the cuſtom has ſo much antiquity to plead for it, and has been preſerved with ſo much uniformity for ſo many ages, I do not know that we are at all obliged to our anceſtors for handing it down to us. Might not one very fairly aſk ſome difficult queſtions in relation to it?

WOULD it not have been better for us to have been inſtructed thoroughly, when we were young, in our own language, than in any dead languages whatever? Is a miniſter now to preach, or a counſellor to plead, or a member of parliament to ſpeak in Latin? Yet, in

our

our ſchools, we are to this day inſtructed to write themes, and to make orations, in the language of the Romans; with almoſt a total neglect of that which, I ſhould think, is the moſt neceſſary for us, not only in converſation, but in almoſt all the buſineſſes of life.

THIS it is that has made me often think, that the ſchool-education in uſe at preſent among us is founded on a blunder; ſuch a blunder, for inſtance, as that of the Roman Catholics, in continuing the uſe of the Latin tongue in all their public devotions, for ſo many ages ſince that language has ceaſed to be generally underſtood among them. But granting that there was no ſuch miſtake in the preſent caſe; and ſuppoſing that the very wiſeſt aim for our ſchool-education

cation now, is that which is ſo generally in faſhion; I ſhould ſtill be apt to imagine, that we are very wrong in the methods moſt uſually taken to purſue the end which is propoſed.

If the general deſign of our ſchools ſhould be that of teaching us to underſtand what the Latin and Greek authors have ſaid in their writings, why then are we led ſo much into the ſhades that the modern commentators have caſt around them? Why are we ſo often obliged to fix hundreds of their lines in order, one after another, in our heads, and taught to repeat whole books of Homer and Virgil by rote? Why are we plunged ſo much oftener in the works of the ancient poets than in thoſe of their hiſtorians? And, why is every

boy

boy ſet to write things that are called Latin verſes, and obliged to endeavour to become a poet in a foreign tongue? Why muſt we in ſome ſchools be taught to ſpeak, and in all obliged to write, in languages that have been dead for ſo many centuries? And, why muſt all the youth at our beſt ſchools (however different their geniuſes are, or whatever they are deſigned for in life) be all inſtructed in the very ſame things, and pretty nearly in the very ſame tract?

I DO not mean by this, that the claſſics ſhould be wholly given up; but rather, that our own language ſhould not be given up for them; and indeed, that the ſtudy of them need not be ſo univerſal.

THEY

THEY are, I ſhould think, one of the fineſt amuſements for a gentleman that can be; and will become very uſeful to divines, philoſophers, hiſtorians, antiquarians, poets, ſculptors, and painters. But why ſhould they be led into thoſe ſtudies, who are meant for the more buſy offices of life, and who will probably have very little time either for ſtudy or amuſement?

I THINK any body would own it to be very abſurd, if every child at ſchool was to be obliged to learn navigation; and yet, I will venture to ſay, that this would not be near ſo abſurd (in ſeveral countries, and in our own in particular) as to endeavour to make every boy that comes to ſchool a claſſic ſcholar, and a Latin poet.

LECTURE V.

LECTURE V.

LECTURE V.

ELOCUTION.

I SHALL begin with that part of Elocution which more eſpecially concerns the junior in life, Articulation.

As Mr Sheridan obſerves, a good articulation conſiſts in giving every letter in a ſyllable its due proportion of ſound, according to the moſt approved cuſtom of pronouncing it; and in making ſuch

a diſtinction between the ſyllables of which words are compoſed, that the ear ſhall, without any difficulty, acknowledge their number, and perceive at once to which ſyllable each letter belongs. Where theſe points are not obſerved, the articulation is proportionally defective.

FAULTS in articulation are often contracted very early. Parents ſhould aſſiſt infants in their firſt attempts to articulate words: they ſhould make them proceed regularly, and form ſuch ſounds only as are moſt eaſy, and require little exertion of the organs; they ſhould not ſuffer them to try to pronounce any words they pleaſe, or by any means urge them to ſpeak ſuch as are very difficult; if they do, they will give a wrong bias to their weak, tender organs,

gans, which will require much pains to ſet right.

HENCE often ariſes ſtuttering, ſtammering, liſping, and a total inability to pronounce certain letters. The child being urged to utter a ſound which he finds very difficult to pronounce, of courſe heſitates, or ſubſtitutes another letter, more eaſily pronounced, in the room of it; or elſe he wholly omits it, and only pronounces the remaining letters of the word. This he afterwards does habitually, without endeavouring to alter a pronunciation which he finds quite eaſy to himſelf. The parent, by being accuſtomed to it, underſtands the child's meaning, in this faulty manner of pronouncing; and too frequently, inſtead of correcting it, encourages him to proceed

ceed in it, by talking to him in his own childiſh way; for which he acquires a ſort of fondneſs, and accounts the blemiſh a prettineſs.

THE examples of liſping, ſtuttering, and ſtammering, are very frequent; and an inability to pronounce certain letters, much more ſo. Theſe groſs faults of articulation can never be cured by precept alone; they require the conſtant aid of a perſon who is acquainted with the cauſes of them; who, by teaching each individual how to uſe the organs of ſpeech rightly, and by ſhowing him the proper poſition of the lips, teeth, and tongue, may gradually bring him to a juſt articulation.

THE firſt and moſt eſſential point in articulation

articulation is diſtinctneſs; and therefore its oppoſite is the greateſt fault. Indiſtinctneſs, to a certain degree, renders the ſpeaker unintelligible, or demands more than ordinary attention, which is always painful to the hearer.

THE chief ſource of indiſtinctneſs is too great precipitancy of ſpeech. And this ariſes, chiefly from a bad method of teaching boys to read. As the principal object of the maſter, is to make boys well acquainted with written words, ſo as to acknowledge them at ſight, and give them a ready utterance; the boy, who at firſt is ſlow in learning the words, is ſlow in uttering them; but as he advances in knowledge, he mends his pace; and if he is not taught the true beauty and propriety of reading, he will think

all excellence lies in the quickneſs and rapidity with which he is able to do it.

It is certain, that to put any conſtraint upon the organs of ſpeech, or to urge them to a more rapid action than they can eaſily perform in their tender ſtate, will be productive of indiſtinctneſs in utterance; for, in that caſe, the children muſt either drop ſome letters, or give them fainter ſounds than they ſhould have: and as ſome letters are, in their own nature, more difficult to pronounce than others, and ſtill more ſo in their different combinations, when they form ſyllables, it is in thoſe chiefly that the imperfection will ſhow itſelf.

To this haſty delivery, which drops ſome letters, pronounces others too faint-

ly;

ly; which runs ſyllables into each other, and cluſters words together; is owing that thick, mumbling, cluttering utterance, which we have too many examples of.

THE greateſt orator of antiquity had this fault, in a remarkable degree, when he ventured firſt to ſpeak in public; on which account, his ſpeech was exploded by the whole aſſembly.

IN the accounts given of Demoſthenes, we are informed, that, to cure ſome impediments in his ſpeech, he uſed to exerciſe himſelf in declaiming with pebble-ſtones in his mouth.

WHAT thoſe impediments were, or how ſo uncommon a method ſhould

contribute to their removal, is left to conjecture; nor can I find that there has been any attempt made to explain this point.

THERE is reaſon to ſuppoſe, he laboured under ſuch impediments of ſpeech as produced a low voice, ſhortneſs of breath, and a thick mumbling voice.

HAD he known or duly attended to the cauſes of theſe effects, he might have removed them with the greateſt eaſe: had he opened his mouth wide, and kept his tongue back from his teeth, he would at once have cured his lowneſs of voice, and ſhortneſs of breath; as both proceeded from the ſame cauſe. It was impoſſible for his breath to be long, and his

his voice to be high, while he kept his lips ſo cloſe as to prevent a free paſſage for the air and breath.

He might have cured himſelf of a thick mumbling voice, by putting his tongue in a right poſition. But he took the following laborious methods, which proved effectual.

He put pebble-ſtones into his mouth when trying to ſpeak by himſelf. This laid him under a neceſſity to open his mouth, and gradually enlarge the cavity of it, when ſpeaking; and when he came to deliver his orations in public, he took out the pebbles, and found a freer courſe for the operation of the air, and the formation of ſound in his mouth.

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He uſed alſo to read his orations to himſelf when walking up a hill; walking faſt, and reading loud; conſequently obliging himſelf to open his mouth very wide, or in ſuch circumſtances he could not have ſpoken at all.

Thus he acquired a habit of keeping his lips more open than he had uſually done; by which means he was able to take in and let out a ſufficient quantity of air through his mouth, which uſed to paſs through his noſe.

Another method was, to ſtand by the ſea-ſide, and ſpeak to the waves. He endeavoured to imitate their ſound; which cauſed him to raiſe his voice, and to do it in a gradual and agreeable manner. The waves of the ſea, as they

they approach, ſounding louder and louder, until they daſh againſt the ſhore, when the ſound burſts with a peculiar ſmartneſs, and ceaſes all at once.

THIS method of imitation made him open his mouth inſenſibly, and directed him to finiſh each pauſe, in a full, quick, and ſmart manner.

ALL ſuch labour might have been ſpared, if he had known the true cauſes of ſuch impediments.

IT was only the cloſeneſs of his lips, and the improper poſition of his tongue againſt his teeth, which made his voice to be low, his breath to be ſhort, and his ſpeech mumbling; for, if a perſon takes due time to give every word, ſyl-

lable,

lable, and letter, their proper ſound, and at the ſame time does not open his mouth ſufficiently wide, it is impoſſible he ſhould raiſe his voice, or ſpeak in ſuch a manner as to give a diſtinct ſound to the ear, for ſeveral reaſons.

Because the paſſage for the air, through and from the throat is leſſened: there is not ſufficient room for the air to operate, and to form the ſound diſtinct at the roof of the mouth: the vibrations of the air formed in the roof of the mouth are broken, and rendered irregular for want of a free paſſage: the air paſſeth and repaſſeth to and from the lungs, either through the noſe or mouth; ſo that if the mouth is too cloſe, ſome of the air muſt neceſſarily paſs through the noſe; conſequently will be

loſt

loſt in the organs of ſpeech, and the ſpeech of courſe will be rendered weaker, and more indiſtinct. In ſhort, it is very evident, that if the mouth is kept too cloſe, it muſt be a great hindrance to ſpeech; for if a perſon cannot ſpeak at all when his mouth is quite ſhut, ſo, in proportion, he muſt ſpeak in a low and indiſtinct manner, if he has a habit of keeping his mouth nearly cloſe in the time of ſpeaking.

THE example of this prince of orators, gives the higheſt encouragement to all who labour under any imperfections of ſpeech, to attempt their cure; for, by diligence in the uſe of proper means, they have reaſon to expect ſucceſs.

PERHAPS there was not any one in his time who laboured under ſo many defects, even after he advanced ſeveral years in manhood; and yet he not only got the better of them, but arrived at ſuch a pitch of exactneſs, delicacy, and power of delivery, as to throw all competitors at a diſtance; though, at the ſame time, elocution had arrived at ſuch perfection in his days, that it might juſtly be called THE AGE OF ORATORS.

THIS, of all others, is the moſt encouraging circumſtance in theſe times, when a man can have but little aſſiſtance from others, and muſt chiefly rely upon himſelf, in a cloſe application to the cure of any bad habits in delivery.

IT

It has long been the opinion of mankind, that ſuch impediments as ſtuttering, ſtammering, heſitating, and liſping, with a hoarſe and a ſqueaking voice, ariſe from ſome natural diſorder and defect in the organs of ſpeech, which can never be removed without rectifying thoſe organs.

On the contrary, I ſhall endeavour to make it appear, that ſpeech is an art purely mechanical; that improper ſpeech ſeldom ariſes from any natural defect, but from the wrong poſition and uſe of the ſeveral organs; which will lead me to propoſe a method to remove impediments, and to reduce the voice to a proper articulation.

In the firſt place, it will be neceſſary

to take ſome notice of the nature of ſpeech, the organs by which, and the manner in which it is performed.

THE organs are, the lips, the teeth, the tongue, the palate, and the throat; by means of which, ſpeech is performed in the following manner.

As the air proceeds out of the lungs, it meets with ſuch interpoſition in its paſſage, as produces ſound. If the air came directly from the lungs, as through a ſtrait tube, no ſound would be produced; but as the air is checked and diverſified in its progreſs from the lungs, it cauſes ſuch vibrations as ſtrike the drum of the ear in a ſenſible manner. Theſe vibrations are propagated as well as produced by the elaſticity of the air; which,

which, as it paſſes along from the throat, by the roof of the mouth, out of the lips, receives the various modifications of rough and ſmooth, high and low, according to the quantity of breath coming forth, and the poſition and action of the organs of ſpeech.

FROM this deſcription, it ſeems natural to conclude, that ſpeech is an art purely mechanical, which depends upon the right poſition and regular motion of its organs.

THE ſounds produced in ſpeech, are expreſſed in writing by vowels and conſonants.

A VOWEL is in itſelf a continued ſound, which may be drawn out until the

the breath is ſpent, or until the poſition of the lips or the tongue may interfere to ſtop it; ſo that if nothing but vowels are ſounded, the breath is ſoon ſpent.

THE difference between one vowel and another depends upon the poſition of the tongue, in its nearneſs to, or diſtance from the roof of the mouth; for the higher a vowel is in its nature, the nearer is the tongue placed to the palate; which may be eaſily found, and readily proved, by putting a finger upon the tongue while we attempt to pronounce a vowel.

THE conſonants have (for the moſt part) no ſound of themſelves, and are to be conſidered as ſo many ſtops and checks to the continuance of a vowel;

not

not altering the nature, but contracting the fulneſs of its ſound, and cauſing it to finiſh in various ways: ſo that the conſonants, if rightly pronounced, do not ſpend the breath, but rather ſave it, and make a perſon capable of ſpeaking longer than he could do with more vowels.

As a further proof that ſpeech is a mechanical art, it may be obſerved, the organs of ſpeech may be juſtly compared to a good muſical inſtrument, which will give the ſounds required, if it is rightly played upon; ſo, if the organs of ſpeech are complete, the regulation of ſpeech muſt depend upon the uſe made of them. Nor ſhould we imagine, that any little variation of the form and ſize of the organs will make any conſi-

derable

derable difference, or render any one incapable of a regular pronunciation.

THERE are ſome inferior creatures, whoſe organs are very different from ours, and different from one another's, which are capable of producing ſounds or uttering words, as parrots, jays, magpies, &c. It is true, indeed, they learn but few words; but this does not ariſe from any defect in their organs. No: it is owing to their want of capacity to underſtand and remember words; it is eaſy to prove, if their organs are fitted to pronounce the word Thomas, or Richard, or Poll, &c. they are, for the ſame reaſon, capable of pronouncing any other ſound which may be taught them; becauſe theſe few words contain ſuch a variety of ſtops by conſonants, and of

ſound

ſound by vowels, as plainly ſhow, that the ſame organs could produce all the reſt.

If theſe animals, whoſe organs are ſo very different from ours, are capable of pronunciation, it cannot be ſuppoſed, that the ſmall difference there is between the organs of one man and another, ſhould neceſſarily produce ſuch impediments, as to render any one incapable of pronunciation.

It may be objected, ſome people ſtop and ſtammer at particular conſonants, and find themſelves incapable of pronouncing them; but, if it is inferred from hence, that their organs are unfit for thoſe articulate ſounds, the inference is invalid; for a perſon who ſtops at a

conſonant, proves himſelf to be capable of pronouncing it; if he was utterly incapable, he would not ſtop, but paſs over it, and leave it out in his pronunciation. And it is remarkable, that thoſe who ſtammer, ſtop at the beginning, and not at the end of a word or ſyllable; ſo that the very ſame conſonant, which they ſtopped at in the beginning, frequently occurs, and is eaſily pronounced in the middle or at the end of a word; which ſhows, that their organs are fitted for ſuch conſonants; and that this impediment ariſes from a bad habit, and not from any natural defect.

When a perſon has a hair-lip, there ſeems to be ſome natural defect; but let us conſider in what manner that deformity

mity has any influence upon the organs of ſpeech.

If a perſon has lived any length of time with a hair-lip not ſewed up, he is naturally led to ſome improper motion of the lips and tongue: when the lip is ſewed up, the cauſe is removed, and the effect ſhould ceaſe. In many inſtances it hath not; becauſe the deformity has occaſioned a bad habit, which will continue, unleſs great pains are taken to remove it.

So ſoon as the hair-lip is ſewed up, there is an opportunity given to obtain proper ſpeech. To this end, let ſuch a perſon be directed how to uſe his lips, tongue, and teeth, even as others do,

and he will be found as capable of pronouncing words as any other perſon.

I SHALL further obſerve, it is very evident that ſpeech is an art purely mechanical, becauſe children learn it by direction and imitation; to which I muſt add, that moſt of the impediments complained of ariſe from bad habits, and the unſkilful uſe of the organs of ſpeech; as will appear in the enſuing part of this Lecture, wherein we ſhall conſider,

FROM what cauſe liſping proceeds.

WHAT occaſions the voice to be rough and hoarſe.

WHAT produces a ſqueaking voice.

IN

In what poſition the lips muſt be placed to produce an agreeable tone of voice.

How children may be kept free from impediments and bad habits.

Liſping proceeds from various cauſes; I ſhall mention only two, and point out the remedy for each.

It is occaſioned by bringing the tongue ſo forward as to be put cloſe againſt the upper teeth in the time of ſpeaking; therefore, if a perſon who ſpeaks in this manner will but mind to draw his tongue a little backward, the liſping will immediately ceaſe.

Another cauſe of liſping, is the loſs

of

of a tooth, which inclines the tongue to be meddling with the vacant place, and ſo cauſes a bad habit of ſpeaking; whereas if a perſon could avoid this, his ſpeech would not be hurt by ſuch a loſs; for many people who have loſt ſome, and others who have loſt all their teeth, have been able to ſpeak in a very regular manner.

In ſuch a caſe, the method of cure is, to open the mouth a little wider than uſual in ſpeaking, and it will not be in the power of a perſon to liſp: becauſe there is a free paſſage for the air, ſo that it is not prevented from paſſing and repaſſing regularly, but the ſound comes forth juſt as it ought to do.

In the next place, I ſhall ſhow, what occaſions

occaſions the voice to be rough, coarſe, and hoarſe, and how it may be made clear.

Such roughneſs and hoarſeneſs may proceed from a cold, which will prevent the breath from coming forth in an even and regular manner; but leaving this cauſe of hoarſeneſs to be inquired into and removed by phyſicians, the true cauſe is this. The breath is driven forth from the lungs in the act of ſpeaking, in a greater quantity than the mouth can eaſily diſcharge; in which caſe, the elaſticity of the air neceſſarily makes a reverberation, which muſt cauſe a rough and unpleaſant ſound.

To cure this, a perſon muſt breathe rather ſoftly and gently, when ſpeaking;

ing; or elſe, open the mouth wide enough to give the breath an eaſy, regular, and proper paſſage.

I SHALL now ſpeak of a ſqueaking voice, and will ſhow how it may be altered.

As the tongue, when it is brought too forward, is the cauſe of liſping, ſo when it is drawn too far back againſt the throat, it naturally produces a ſqueaking or effeminate voice.

THIS poſition of the tongue muſt, of courſe, make the paſſage to the throat very narrow and difficult; becauſe the tongue is raiſed in the middle againſt the paſſage in the throat, and, conſequently,

quently, the tube of the windpipe is almoſt ſtopped up.

THEY who have a ſqueaking habit, ſhow, that their tongue is drawn too far back, by the poſition of their lips, which always appear to be very cloſe, and faſt againſt their teeth.

THE method to cure ſuch an impediment is very naturally inferred. A perſon who has this habit, muſt throw his lips forward; but at the ſame time take care, that he does not fall into the contrary extreme, and ſo exchange a ſqueaking for a liſping habit, by bringing the tongue cloſe to his teeth.

THE next thing to be conſidered is, what poſition the lips ſhould be placed

in to produce a tone of voice agreeable to the ear.

It is evident, from the nature of the thing, that the lips muſt not be placed cloſe againſt the teeth.

This would form the paſſage for the air, in the ſhape of a long and narrow chink, as in a laughing or grinning poſture; which would flatten the ſound, and render the tone of voice very diſagreeable; for if a perſon puts on a laughing countenance, and places the lips in a ſuitable poſture, it is impoſſible that the ſound of his voice ſhould come forth in an agreeable manner, how well ſoever it may be formed in the mouth.

THE proper poſition of the lips is juſt the contrary.

WE ſhould caſt our lips forward, and form an open paſſage for the air, that it may come forth, in a clear, free, ſtrait, and regular manner.

THIS form of the lips has alſo another advantage. It not only makes the ſound clear, and pleaſant to the ear, but makes it extend itſelf to a far greater diſtance; becauſe the beſt paſſage for the air to paſs through, is an open and circular tube; as in all pipes and trumpets.

THE laſt thing to be conſidered is, how children may be kept free from impediments and bad habits.

It is well known, that our manner of ſpeaking, as well as the language which we ſpeak, is obtained by imitation and direction. Where-ever a child is born, he will always ſpeak that language which he is trained up with. Nor is this confined to any nation. If a child is born in one country, and trained up in another, he will naturally ſpeak in the language of the latter, and with the ſame tone of voice which he is always uſed to; for children naturally ſpeak as they are taught: therefore, as ſo much depends upon imitation, we ſhould ſet that manner of ſpeaking before children to imitate, which we would have them to learn.

In training up our children to ſpeak, we ſhould never ſpeak unto, or before, them,

them, in a quick, ſharp, or paſſionate manner, but with all plainneſs and regularity of ſpeech. If we ſpeak in ſuch a quick manner to them, they will naturally ſtrive to ſpeak in the very ſame manner. Like an apprentice, in learning his trade, who, if he is hurried on at firſt to work very faſt, will, for want of ſkill, not only ſpoil the work, but get the habit of a ſlight and imperfect way of working. So the child who attempts to ſpeak very quick, as his parents do, and is not properly taught the art of ſpeaking, will of courſe fall into ſome method, which will be attended with certain impediments and imperfections.

We ſhould alſo be careful, that thoſe people

people who talk to children, ſuch as nurſes, ſervants, or teachers, are perſons who ſpeak in a diſtinct, regular, and proper manner.

ABOVE all, we ſhould guard againſt thoſe people who labour under any impediments, and never ſuffer our children to keep company with them.

SUCH meaſures muſt be taken to preſerve children from bad habits and impediments of ſpeech.

FOR the greater ſatisfaction of parents, I take this opportunity to inform the public, that I will engage to remove all ſuch habits and impediments from young people who are under ſixteen years

years of age; and will, within a few months, reduce the voice to a proper articulation. Repeated experiment renders me confident of ſucceſs.

A

SERMON.

A

SERMON.

TO THE READER.

THE following Sermon was preached, when I was upon a journey, near Leiceſter. A gentleman of fortune deſired me to print it, and offered to take one hundred copies.

I HAVE preached it ſeveral times ſince; but not once without ſome generous acknowledgement from men of letters, who were pleaſed to admire the compoſition, and to deſire me to publiſh it.

To gratify ſuch deſire, the Sermon is added to the Lectures, by

Your moſt humble Servant,

REST KNIPE.

TO THE READER.

A SERMON.

PSALM cxliv. verſ. 3. *1ſt clauſe.*

LORD, WHAT IS MAN?

STRANGE as it may ſeem, there was a time before all times; when there was no day, but the "Ancient of Days;" no good, but God; no light, but the "Father of Lights;" when arts were

were but ideas; the heavens, a book in folio; the earth, one in quarto; and men and angels, but capital letters, in the margent of God's thoughts.

But, lo! the world and time began. The heavens were ſtretched out like a curtain; the ſpheres encircled round; comets and blazing ſtars, lightnings and tempeſts, birds and feathered fowls, ſcaled in the air; leviathans and fiſhes played in the ſea; the earth, infolded within the arms of the ocean, beſet with plants and herbs, and garlands of flowers, gives nouriſhment to beaſts, and all creeping things: at laſt man was made, lord paramount of all.

The ſtars ſhine, and Heaven ſmiles upon him: the air cheriſhes, and fruits nouriſh

nouriſh him: lions and other beaſts couch before him: he calls the earth, the heavens, and elements, with plants, birds, and beaſts, according to their different nature, each by their proper name. All at once, as with a ſudden rapture, admire, but know not what to call him. It is thou, O Lord, who made him, who curdled him as cheeſe, who wrote all his members in thy book; it is thou alone who can tell us what he is: "Lord, what is man?"

MAN, who was David's mirror of admiration, muſt be our glaſs of ſpeculation.

IGNORANCE of the true cauſe of things, is the true cauſe of admiration at things.

MAN

MAN knows man, and yet is unknown to man; he knows him in reſpect of the efficient, that he is (γένος θεοῦ) the offspring of God.

HE knows him in reſpect of the matter, that he is (Adam *quaſi* Adamah) compoſed of red earth.

HE knows him in reſpect of the form, that his ſoul is the breath of life; of life vegetative, common with plants; life ſenſitive, common with beaſts; life rational, peculiar to himſelf.

HE knows him alſo in reſpect of the end. All his thoughts, words, and works, are ſo many motions, of which God is the centre. His ſpeculations, imaginations, and meditations, are ſo many

many lines, and God is the circumference. In, from, and for God, is all his good; in whom he lives, and moves, and has his being.

In another reſpect, man knows not man. In this, reaſon is at a ſtand, and cannot determine, why God, who ſtood in no need of any creature, ſhould create and delight in ſuch a creature! why angels, more glorious than man, ſhould miniſter unto man! why heaven, with all her hoſts, ſhould ſerve man! why Chriſt, who was (Θεάνθρωπος) both God and man, ſhould be accurſed and diſhonoured for man, that man might be bleſſed and honoured with God; that He ſhould leave heaven, and his Father's throne, that man might live for ever in heaven, and before his throne!

ALL creatures confeſs their ignorance here; confeſſing it, admire; and admiring, give God the glory. "Young men and maidens; old men, and children, praiſe ye the name of the Lord," and, with wonder, ſay, "Lord, what is man?"

THE words are an epiphonema, a figure in rhetoric ſignifying a ſententious kind of exclamation, frequently uſed after the rehearſal of any thing remarkable; an acclamation, or an applauſe of the thing approved; a ſpiritual gratulation, proceeding from a ſoul deeply ſolaced with the meditation of mercy.

THE parts are two:

AN apoſtrophe, or rhetorical figure, whereby

whereby an orator turns his diſcourſe from the audience to ſome particular perſon or thing.

AN erotesis, or interrogation; an examination or queſtioning: "Lord, what is man?"

DAVID meditates on man. The more he meditates, the more he admires; the more he admires, the more he aſks; the more he aſks, the greater his taſk, till mirror is changed into terror, and every glance into a trance.

O EARTH, which ſuſtains him, tell me; ye fruits, which nouriſh him, with that air which cheriſhes him, tell me; ye ſtars, which ſhined at his nativity, tell me; angels, unvail your faces; man,

unmaſk thyſelf, and tell me, "What is man?"

MOUNT up, my meditations, higher; pierce through yonder clouds, towards heaven, and inquire ſtill more. Glorified ſaints, ye ſpirits of the juſt made perfect, archangels, cherubim and ſeraphim, tell me? And if theſe are ſilent, let me be bold, and aſk of Him who ſits upon the throne, "Lord, what is man?"

What, by God created?
by ſin degenerated?
by grace regenerated?
in glory exalted?

WHAT created?

MAN,

MAN, according to God's decree and intention, was a creature next to the Creator; one that hell envied, earth admired, and heaven desired; a gem of beauty, a pearl of virtue, a ſtar of glory.

IN his union and compoſition, man was the ſon of God, moulded by God, and yet not of the ſubſtance of God. He was the image of God, and yet not that image which was God. He was a body of earth, and yet not all earth. Fire gave him natural heat; air gave him vital breath; and water, radical moiſture. The earth was refined, the fire purified, the air rarefied, the water clarified, to make up this fine complection of man; and yet the workmanſhip ſurpaſſed the matter. Upon the contemplation

templation of which, the Royal Pſalmiſt burſts out, in admiration, and ſays, "I will praiſe thee; for I am fearfully and wonderfully made."

THE body is the ſoul's caſtle. The mouth is the entrance, the lips are a double-leaved door, the teeth a portcullis or ivory gate, the tongue is the porter at the gate of that lofty tower, the head, which is the repoſitory of ſenſe; wherein are, the four external ſenſes, ſeeing, hearing, ſmelling, and taſting; and the three internal ones, feeling, fancy, and memory.

MAN may be viewed as a microcoſm, or little world, reſembling the greater world. A reſemblance appears, between the liver and the ocean; the veins and the

the leſſer rivers; the breath and the air; our natural heat and the warmth of the air; our radical moiſture, and the fatneſs of the earth; our knowledge and the light; our eyes and the two great luminaries. The beauty of youth, is like the flower of the ſpring; the thoughts of our minds, are like the motions of angels; our four complexions, reſemble the four elements; and our ſeven ages, the ſeven planets.

THUS was man created in body: and the ſoul, in beauty, far ſurpaſſed the body; as far as the ſoul is more active than the body. But the wonderful union of both, was more wonderful than both. Earth and Heaven were eſpouſed.

WHAT was man in rule and dominion?

nion? He was emperor of the whole earth, admiral of the whole ſea, the heir of Eden, and peer of Paradiſe; who might vie with any one, who dared to ſtyle himſelf "the ruler of the world, and ſhadow of God." All creatures, ſeeing the ſplendor of majeſty, and God's image reſplendent in this new-created magiſtrate, moſt reverently pointed at him, with an "*Ecce* Adam."

By creation, man was Lord of all.

We ſhall next conſider what man is in his degenerate ſtate; both in life and death.

His life is a mere farce, or comic-tragedy.

The

THE prologue is delivered within the curtains of the womb; the prolepſis, in his birth and cradle; the epilaſis, in his mirth and gaiety; death is the cataſtrophe; the grave his wardrobe.

HIS time is, a gliding ſhuttle, a hurrying poſt, a flying cloud, a ſpying eagle, a floating ſhip, a fading flower.

IN an inſtant, the ſhuttle is through, the poſt is gone, the cloud diſſolves, the eagle vaniſhes, the ſhip is out of ſight, the flower fades.

HIS length is but a ſpan, his ſtrength is graſs, his beauty glaſs; his thoughts are dreams, his body is a ſhadow, his fleſh but a vapour, his glory a taper, which begins as a bubble, conti-

nues like a blaze, and ends with a blaſt. What is man?

WHAT is he in infancy?

A LIVING image. He has hands, but cannot handle; a tongue, but cannot talk; feet, but cannot walk; and a ſoul, but cannot underſtand.

WHAT is he in youth?

HE is like an untamed tyger, a cameleon of every colour, a polypus of every ſhape, an ape in all poſtures; beginning ſoon to ſwell with pride, to boil with revenge, burn with luſt, graſp for honour, and grope for riches.

WHAT does grammar teach?

It teaches us to ſpeak the language of our own confuſion.

The firſt part contains the true orthography of our cares; the commas, colons, and periods of our paſſions.

The ſecond part unfolds (our *caſuum diſcrimina*) a thouſand diverſities of dangers; accidents varied with divers caſes; with genders of ſorrow, engendering numberleſs declenſions of that which is good.

The third part diſplays the miſconſtruing of charity, in not concording with equals, not governing inferiors, or not yielding to the government of ſuperiors.

THE laſt part of grammar is, an accenting of griefs, by ſeveral pricks in the fleſh; and a ſcanning of things, upon the fingers of reaſon, to tickle the ear of fancy.

WHAT is rhetoric?

EACH trope is a tranſlation from purity to corruption; each climax climbs up by degrees of renewed grief; each auxeſis augments, and each hyperbole makes up the height of human hardſhip.

WHAT is logic?

AN art of reaſoning, to inform reaſon of the loſs of reaſon. Each predicament is a ladder of human frailty, declaring, the ſubſtance of our body of death, the quantity and quality of our ſin,

ſin, ſhowing where, when, and how, every ſin was committed; demonſtrating by cauſes, and proving by induction, the ſinner's deſtruction.

WHAT is manhood?

A MONSTER, compoſed of many miſeries; a ſea of ſorrows; a world of wars, where all fears affright. The ſea is full of pirates, the land of robbers. Wealth is envied, poverty contemned, wit diſtruſted, ſimplicity derided, religion ſuſpected, vice advanced, and virtue diſgraced.

WHAT is old age?

A CRIPPLE; blind as Bartimeus, blear-eyed as Leah, lame as Mephiboſheth,

ſheth, bald on the head, wrinkled in the face, withered with dryneſs, overwhelmed with ſickneſs, bowed together with weakneſs, gaſping for breath, haſtening to death.

MAN begins with crying, continues with ſighing, and ends with groaning. "Lord, what is man?

THUS, every age of life is a ſtage of ſtrife; every time, a troubleſome tide. No place, or condition, is ſafe; the fear of enemies affright, ſuits in law vex, wrongs of neighbours oppreſs, treachery of friends perplex, and love of ſelf torments. The houſe is full of cares; the field is full of toil; the country, of rudeneſs; the city, of factions; the court, of envy; and the church, of ſects.

What

What courſe of life then ſhall a man take, when every courſe ſeems to be a curſe?

WHAT is man in his death?

COME to the bed-ſide; view him in his ſickneſs unto death; ſee how darts of calamity dart him; ſtitches, pains, fevers, obſtructions, phleghm, cholic, diſorders, like ſo many tempeſts and whirlwinds, come upon him, and ſtretch him in ſorrow. Poor creature, look at him; ſee his body ſweating, his limbs trembling, his colour changing, his noſe blackening, his jaw-bone dropping, the eye-ſtrings breaking, the tongue faultering, the breath ſhortening; when thus ſtruggling, in comes death, to ſummon the ſoul to a ſeparate exiſtence.

Alas!

Alas! the pulſe hath ceaſed, the breath is gone, the eyes are cloſed, the ears ſtopped, the tongue is ſpeechleſs, the feet are uſeleſs, the hands hang down, and man, who was juſt now a body and ſoul, is only a dead carcaſe. "Lord, what is man?

WHAT is man by grace regenerated?

IN his redemption?

A SLAVE bought with a price; a priſoner reſcued; an enemy reconciled; a malefactor pardoned. Man was the ſlave, the priſoner, enemy, and malefactor; Chriſt is the price, deliverer, and friend. Man could not ſatisfy; God would not ſuffer; therefore Chriſt, who

who was both God and man, both ſuffered and ſatisfied. He left his Father's throne for the Virgin's womb; a glorious manſion for a mean manger; a crown for a croſs.

THINK of Him, ye ranſomed ones, as crowned with thorns, ſcourged with whips, gored with nails, pierced with a ſpear; hanging between two thieves, with his wounds open, and bleeding for man; and his hands ſtretched out to embrace man; and then ſay, "Lord, what is man?"

WHAT is man by juſtification?

DISROBED of unrighteouſneſs, he is arrayed with Chriſt's robe of righteouſneſs, is cloathed and adorned, anointed

with the true unction, diſtinguiſhed and advanced. Saints are his aſſociates, God is his father, and Chriſt his elder brother. He is freed from condemnation, and delivered from death, (the ſecond death), though it is appointed unto all once to die.

WHAT is man by ſanctification?

A SPIRITUAL creature, changed from a veſſel of wrath to a veſſel of honour, is purified by the truth, throughout ſpirit, ſoul, and body, and made holy, as his Father, who is in heaven, is holy; his underſtanding is enlightened, becauſe God is the light thereof; his will obedient to God, becauſe he is born of God; all the affections of body and ſoul are engaged to ſerve the Lord. The knees

knees bend to pray, the feet run to the houſe of God, and the hands fight the Lord's battles. Nor is this all: the ſanctified ſoul enjoys Him who is all in all. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are his, and he is Chriſt's, and Chriſt is God's."

WHAT is man in his glorification?

A SANCTIFIED ſoul, by Chriſt's reſurrection, is raiſed to glory. When his courſe is finiſhed here, he is carried ſwiftly upon the wings of cherubims to realms above; where, for his croſs, he receives a crown.

ANGELS come at the ſoul's entrance, and ſalute her with an "*Euge.*"

PATRIARCHS, prieſts, prophets, apoſtles, and martyrs, ſalute her with an "*Euge.*"

THE ſouls of friends, parents, huſbands, wives, children, and ſaints, departed before her, ſalute her with an "*Euge.*"

YEA, Chriſt himſelf ſalutes her with an "*Euge,*" "Well done, thou good and faithful ſervant." And, oh! in what an ecſtaſy of ſoul will the glorified ſoul be, when ſhe comes to the full poſſeſſion of what was laid up for her, which eye hath not ſeen, nor ear heard,

nor

nor heart conceived. "Lord, what is man?"

THUS, you ſee all felicity in the glaſs of the Trinity.

MOSES's face ſhined with the ſhining brightneſs of God's back parts.

PAUL was ſenſeleſs of all joys but heaven, when he was taken up into the third heaven.

PETER was tranſported in ſoul, when Chriſt was transfigured in body.

How bright then will thy face ſhine, O man, when thou wilt ſee God face to face, and enjoy full communion with the Trinity? This will be joy to your ſoul,

ſoul, health to your body, beauty to your eyes, muſic to your ears, honey to your mouth, perfume to your noſtrils, meat to your belly, light to your mind, content to your will, and delight to your heart.

GLORIOUS is the prerogative of glory.

THE body of a mortal becomes an immortal body. Inſtead of corruptible, it is incorruptible; once natural, now ſpiritual; a body, ſhining as the ſtars; the ſoul, in glory, exceeding the body; and Chriſt, in brightneſs, exceeding all. Soul and body are happy together with Chriſt in glory.

THUS ſhall it be done unto the man whom

whom the King of Glory ſhall honour with glory.

In the great day of judgment, when mountains burn, and devils mourn, man, crowned man, ſhall be mounted up with angels, and Chriſt the archangel, towards heaven; and the cry will be, "Open, ye gates; be ye opened, ye everlaſting doors; and let the King of glory, with all his troops of glory, come in." Then let all creatures ſay, "what is man?"

Sing all creatures, men and angels; ſing with hymns, with anthems, and hallelujahs; and keep an everlaſting ſabbath of thankſgiving and praiſe, ſaying, Holy, holy, holy, Lord God of Hoſts; heaven

heaven and earth are full of the majesty of thy glory. To whom be glory for ever and ever. Amen.

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Mr John Wright
Mr George Wilkinſon
Mr Robert Walker
John Whyte, Eſq;
Mr Thomas Willoughby
Alexander Wallace, Eſq;
Mr Charles Williamſon
Mr Robert Wilſon
Reverend Thomas Whyte, A. M.
Charles Watſon, Eſq;

Y

Reverend David Young, D. D.
Thomas Young, M. D.
Alexander Young, Eſq;
Mr John Young
William Yeilder, Eſq;